THE SEX THAT DARE NOT SPEAK ITS NAME

Linguafranca

$4.95 US $6.25 CAN

MAY/JUNE 1999

THE REVIEW OF ACADEMIC LIFE

WORLD POETRY SLAM

ARE YOU A SOCIAL CONSTRUCTIONIST?

HITLER'S WAR ON CANCER

PROUST PARTOUT

LOST TRIBES

Native Americans and

Governm

Feud O

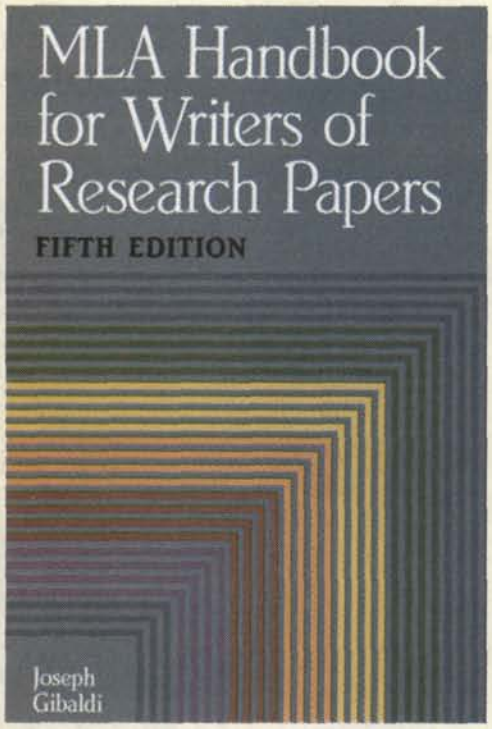
#BXNHXLG ********************3-DIGIT 180
#27151703# D/J 2001 -P2LIN 210
PAUL SCHLUETER
123 HIGH ST
EASTON PA 18042-1609

05

74470 90984 2

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

UPDATED FOR THE INTERNET AGE



Available in bookstores June 1999

Special lie-flat binding
Two-color printing
xviii & 320 pp.
Paper ISBN 0-87352-975-8

Large-print edition also available June 1999

Paper ISBN 0-87352-976-6

"The style bible for most college students."
Newsweek

MLA HANDBOOK FOR WRITERS OF RESEARCH PAPERS

5th edition

Joseph Gibaldi

Since the publication of the first edition in 1977, the *MLA Handbook* has sold over four million copies worldwide. The fifth edition of the *MLA Handbook* is revamped for the Internet age. A complete toolbox for online research, this edition offers guidance in

- finding research materials online
- judging the quality of information on the Internet
- using expanded and updated MLA formats to document a wide variety of online sources
- preparing texts in electronic form

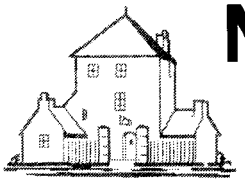
The *MLA Handbook*'s authoritative guidelines on research practices and MLA style are enhanced in other ways. New topics have been added, and citation examples, the list of suggested writing guides, and the appendix of reference works by field have been expanded and updated.

MLA Style on the Web

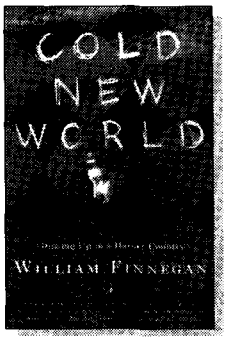
The new MLA Web site (www.mla.org) includes updated information on MLA documentation style. Various pages on the site answer frequently asked questions and list examples of citations for materials found on the World Wide Web. The pages are the only MLA-authorized Web site on MLA style.

MODERN LANGUAGE ASSOCIATION
10 ASTOR PLACE, NEW YORK, NY 10003-6981 ✦ PHONE ORDERS 212 614-6382 ✦ FAX ORDERS 212 358-9140

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



New in paperback from Random House, Inc.



Cold New World

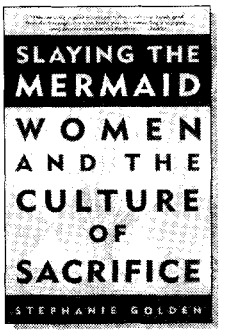
Growing Up In a Harder Country

by William Finnegan

"*Cold New World* is a book about an important, grievously underreported (until now) social phenomenon, the shutting out of a whole generation of young Americans from opportunity." —Nicholas Lemann, author of *The Promised Land*

This groundbreaking work of social journalism spotlights four teenagers and their families and communities who have been excluded from America's prosperity. Finnegan examines race, class, and social change in this unforgettable look into America's future.

$14.95 464 pages
Modern Library



Slaying the Mermaid

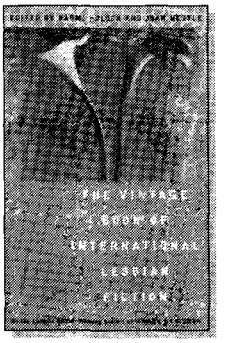
Women and the Culture of Sacrifice

by Stephanie Golden

Using the images of Hans Christian Andersen's Little Mermaid, who sacrificed her voice for an unrequited love, Golden illuminates the opaque origins of women's impulses for self-effacement. She identifies the need to supplant this depleted tradition with a new ideal, one that balances ennoblement of sacrifice with the nourishment of personal achievement and fulfillment.

"Complex and subtle.... [Golden] deserves attention and discussion." —*Booklist*

$13.00 336 pages
Three Rivers Press



The Vintage Book of International Lesbian Fiction

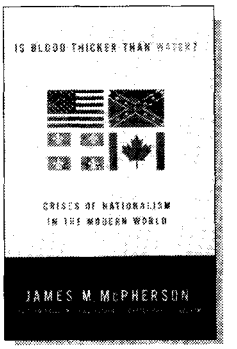
An Anthology

Edited and with an Introduction by Naomi Holoch and Joan Nestle

Lambda Award–winning editors Naomi Holoch and Joan Nestle have compiled a ground-breaking anthology of lesbian stories from twenty-seven countries across six continents.

Contributors include: Dionne Brand (Trinidad), Emma Donoghue (Ireland), Violette Leduc (France), Anchee Min (China), Shani Mootoo (India), Sylvia Molloy (Argentina), Achy Obejas (Cuba), and Alifa Rifaat (Egypt).

$15.00 368 pages
Vintage Books



Is Blood Thicker Than Water?

Crises of Nationalism in the Modern World

by James M. McPherson

From James M. McPherson, Pulitzer Prize–winning author of the classic Civil War study *Battle Cry of Freedom*, here is a brilliant and passionate examination of nationalism in today's world and yesterday's. McPherson focuses on the current crisis in Canada ignited by Quebec's bid for independence and draws startling parallels between that stalemate and the schism between North and South that launched the American Civil War.

$11.00 112 pages
Vintage Books

Visit our website at www.randomhouse.com/acmart
For examination copies, please write to: Random House Academic Marketing, 201 E. 50th Street, New York, NY 10022 or email acmart@randomhouse.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Linguafranca BOOKS
www.linguafranca.com

532 PAGES, $24.95
In smarter bookstores everywhere.

"The most reliable book of its kind that I have ever read."
SEAN WILENTZ
Professor of History, Princeton University

"THE REAL GUIDE is the source I have longed for in my advisement of students. I have recommended it more than any other guide this year."
MARY RAYMOND, Director, Office of Career Counseling, Sarah Lawrence College

"The best guide to graduate study around."
NANCY FOLBRE, Professor of Economics, University of Massachusetts

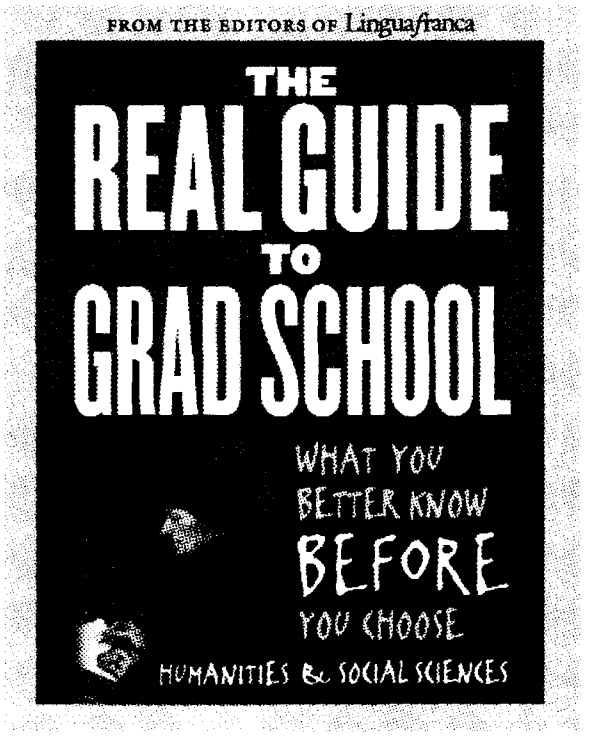
"This book steps beyond the bounds of most reference guides."
LIBRARY JOURNAL

"Easily the best guide to higher education ever written."
THE FREE PRESS, University of Chicago

"An excellent research tool."
THE DAILY NEWS

NOW AVAILABLE FROM LINGUA FRANCA BOOKS
THE REAL GUIDE

FOR YOUR STUDENTS CONSIDERING GRADUATE STUDY, THERE'S NO BETTER PLACE FOR THEM TO BEGIN THEIR RESEARCH THAN THE REAL GUIDE.



THE REAL GUIDE is the ultimate insider's map for anyone considering graduate school. Dealing with both the intellectual issues and the practical choices, it's as if savvy professors, a university library, and a job market hot-line were all present to advise and guide the prospective student. For your students considering grad school, this is the one book they can't afford not to read.

Based on hundreds of interviews with professors, graduate students, and administrators, THE REAL GUIDE covers:

TIPS on getting in and paying for grad school.

THE LOW-DOWN on Ph.D. programs in the twenty-three major disciplines of the humanities and social sciences.

VITAL ANALYSIS of departments and specialties: everything about what to study, where to go (and why), how the departments rank, and what to expect in grad school.

A WINDOW on the academic profession and the state of the current academic job market: discipline by discipline.

CONTACTS & RESOURCES for associations, rankings, journals, web sites, and areas of specialty by school—for each discipline.

JOBTRACKS from Lingua Franca's exclusive database showing who got hired and where they trained.

"It's about time we had a guide book written by somebody who really knows the culture of graduate school from the inside. Who better than Lingua Franca? I'll definitely be recommending THE REAL GUIDE to my students."
GERALD GRAFF, Pullman Professor of English and Education, University of Chicago

"Immensely helpful. I wish I had such a guide when I started thinking about grad school."
ANDREW PARKER, Professor of English, Amherst College

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Table of Contents

Lingua Franca: A mixed language or jargon used in the Levant, consisting largely of Italian words deprived of their inflexions. Also *transf.* Any mixed jargon formed as a medium of intercourse between people speaking different languages. *Fig.* 1870 LOWELL. *Among my bks.* Ser. I. 170 "What concern have we with the shades of dialect in Homer or Theocritus, provided they speak the spiritual *lingua franca* that abolishes all alienage of race?"

5 LETTERS TO THE EDITOR

6 FIELD NOTES
The Proust boom/Said's bombshell/Explosive textbooks, and more

16 BREAKTHROUGH BOOKS
Geography

19 INSIDE PUBLISHING
Healthy Nazis/Puzzling pictures/The priapic postmodern professor, and more

32 Lost Tribes
For Native American tribes, recognition from the federal government means political sovereignty, subsidized health care, and, possibly, windfall casino profits. As anthropologists at the Bureau of Indian Affairs try to decide how to allocate these benefits, critics in the academy, Congress, and in the Indian community charge them with using outdated categories and racially suspect assumptions. But is there a better way?
BY PETER BEINART

42 The Sex That Dare Not Speak Its Name
People come in two genders, right? In fact, thousands of babies are born each year with ambiguous genitals—and without an obvious gender identity. For decades, doctors have resorted to surgery to "correct" these anomalies. Now, an intersexual rights movement with allies in the academy is forcing doctors to revise their procedures—and challenging us to rethink our most fundamental beliefs about men and women.
BY EMILY NUSSBAUM

52 Atlas of the Difficult World
Three hefty new anthologies promise to deliver the best of the world's poetry to English-language readers. But does "world poetry" faithfully reflect the diversity of languages and traditions—or is it an insidious euphemism for the imposition of Western modernist aesthetics?
BY JOHN PALATTELLA

65 Are You a Social Constructionist?
You may go around telling everybody you're a social constructionist. Do you really know what you're talking about? A leading philosopher helps you find out.
BY IAN HACKING

74 CLASSIFIEDS

75 CONFERENCES

76 HYPOTHESES
Jim Holt pokes holes in the miracle of stigmata.

Founder/Editor in Chief
Jeffrey Kittay

Editor
Alexander Star

Senior Editors
Emily Eakin, A.O. Scott

Managing Editor
Laura Secor

Editorial Assistant
Hillary Frey

Art Direction
Point Five Design

Contributing Editors
Charlotte Allen, Adam Begley, David Bennahum, Masha Gessen, Jack Hitt, Jim Holt, Scott McLemee, Emily Nussbaum, Rick Perlstein, Eyal Press, Adam Shatz, Judith Shulevitz, Margaret Talbot, Inigo Thomas, Daniel Zalewski

Assistant to the Editor in Chief
Ben Eisman

Copy Editor
Ingrid Sterner

Photo Researcher
Caren Alpert

Original Design
Paul Ritter

Publisher
Anne Kinard

Advertising & Promotion Director
Robin Hutson

Circulation Director
Denise Robbins

Circulation Associate
Marcie Rosenstock

Advertising & Promotion Manager
Andrew Knowlton

General Manager
Alan Levin

Systems Administrator
Moshe Feldberg

Office Manager
Terry Bhola

Accountant
Betty Zeidman

Lingua Franca (ISSN 1051-3310) is published nine times per year (Dec/Jan, Feb, Ma, Ap, May/Jun, Jul/Aug, Sep, Oct, Nov).

© 1999 in the US by University Business, LLC, 22 West 38th Street, New York, NY 10018. Telephone: (212) 302-0336; Fax: (212) 302-0847. All rights reserved.

Subscription Rates: $35.00 for one year, $62.00 for two years. Additional postage per year outside the US: add $11 surface post, $21 airmail. US funds only. MasterCard/Visa/American Express accepted.
Subscription Orders, changes of address, subscription inquiries: *Lingua Franca,* Subscription Dept., PO Box 3000, Denville, NJ 07834; (888) 475-5988
E-Mail: subs@linguafranca.com
Web Site: www.linguafranca.com
Back Issues: $6 US; $7 Can/Mex; $8 other foreign. All orders prepaid by check to NY office.
Newsstand Distribution: Ingram Periodicals: (800) 627-6247.
Postmaster: Send address changes to *Lingua Franca,* Subscription Dept., PO Box 3000, Denville, NJ 07834. Periodicals postage paid at New York, NY, and at additional mailing offices.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RETHINKING FANON
The Continuing Dialogue
Edited by Nigel C. Gibson

Psychoanalyst and social philosopher Frantz Fanon (1925–1961) rejected his French citizenship and became a strong advocate of the Algerian liberation movement in the 1950s. A brilliant scholar who developed the theory that some neuroses are socially generated, Fanon's revolutionary writings founded an African intellectual awakening.

The rebirth of Fanonism today in universities and the English speaking world is a testament to his relevance. Edited by political theorist and African studies professor Nigel C. Gibson, *Rethinking Fanon* is an authoritative biography correcting fallacious assertions about Fanon's life, which situated him in Marxism, negritude, Pan-Africanism, and the historical context of postwar decolonization, specifically the Algerian revolution.

400 pp • ISBN 1-57392-708-2 • Cloth $59.95 • ISBN 1-57392-709-0 • Paper $18.95

REASON AND REVOLUTION
Herbert Marcuse
New Preface

Inherent in the very definition of any "classic" work is that it will not only introduce a new depth and direction of thought, but that its original insights endure. When it first appeared in 1940, *Reason and Revolution* by Herbert Marcuse (1898–1979) was acclaimed for its profound and undistorted reading of Hegel's social and political theory. Today, the appreciation of Marcuse's work has remained high, more relevant now than ever before.

440 pp (Index) • ISBN 1-57392-718-X • Paper $18.95

TO DO NO HARM
Learning to Care for the Seriously Ill
Alan C. Mermann

A topic considered taboo since the Victorian Age—how we die—is now a subject of open discussion, theological pronouncement, ethical argument, and legislative debate.

This book is a study of the ways persons experience serious and life-threatening illnesses, the types of suffering they experience, and ways we can understand their lives. Mermann describes a course at the Yale School of Medicine that uses patients as teachers for students, helping them learn the impact of disease upon the whole person. He covers suffering in body, mind, and spirit.

128 pp • ISBN 1-57392-667-1 • Cloth $39.95 • ISBN 1-57392-666-3 • Paper $14.95

CIVILIZATION AND BARBARITY IN 20TH-CENTURY EUROPE
Gabriel Jackson

Author Gabriel Jackson deals with the political and cultural history of Europe in the twentieth century.

The "civilization" of twentieth-century Europe has included many of the most revolutionary scientific advances in human history, some of the most original movements in art and music, and the creation of a "welfare state." The "barbarity" of the present century has included the two most destructive wars in human history and, in the forms of Nazism and Stalinism, the most vile and sadistic regimes of which we have any documented record.

320 pp (Index) • ISBN 1-57392-668-X • Cloth $59.95 • ISBN 1-57392-645-0 • Paper $21.95

New Prometheus Books imprint signals new era in publishing . . .
an opportunity for dissenting authors to be heard.

At better bookstores, or order directly from

HB Humanity Books

an imprint of Prometheus Books

Call toll free (800) 421-0351 (24 hours) • Fax (716) 691-0137 • 59 John Glenn Drive • Amherst, NY 14228-2197

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LETTERS TO THE EDITOR

LETTERS TO **LINGUA FRANCA** SHOULD BE DOUBLE-SPACED AND ACCOMPANIED BY THE CORRESPONDENT'S NAME, ADDRESS, AND TELEPHONE NUMBER. LETTERS MAY BE EDITED FOR CLARITY OR LENGTH.

THE REICH STUFF

In recounting Wilhelm Reich's early life, Hal Cohen ["A Secret History of the Sexual Revolution," March] unwittingly recycles two myths created by Reich's followers to make him seem a martyr to the forces of ignorance. Rather than being "expelled" from the Austrian Social Democratic Party in 1930 because of "sexual radicalism," Reich and a few associates were expelled for factionalism. Their offense was to organize a large public meeting of socialists, at which they denounced the SDP leadership and provoked a riot.

Another Reichian myth in Cohen's account is Reich's being "tossed out of the International Psychoanalytic Association for being a communist." In the early 1930s, there were a number of communists in the IPA and also plenty of dissidents from the Freudian orthodoxy. Reich's offense was claiming that true Freudianism led to socialism, saying that right-wing psychoanalysts accommodated fascism, and founding a journal and movement to promote these ideas. Again, he was expelled for being a provocateur and factionalist. Similar factionalism later provoked Otto Fenichel to expel Reich from their jointly run group of Marxist psychoanalytic dissidents.

The details of these events are not mere trivia. Rather, they demonstrate the complex blend of politics and psychological theory that existed in Europe in the interwar period. Many Reichians attribute their leader's difficulties to jealousy over his genius; many Freudians attribute it to Reich's psychopathology. Both explanations are narrowly psychological and apolitical.

BENJAMIN HARRIS
PROFESSOR OF PSYCHOLOGY
UNIVERSITY OF WISCONSIN, PARKSIDE

WITHOUT FEATHERS

Having grown up on a chicken farm, I was interested to read Jennifer Schuessler's account of poultry activist Karen Davis ["Moo!" Field Notes, March]. Some of my earliest memories are of using cap pistols to round up birds for inoculation—and of my father's later wringing their necks.

A candidate for the Harriet Beecher Stowe of the battery hen is Edward Payson Evans (1831–1917). Born in New York State and educated at the University of Michigan and in Germany, Evans was a professor at Ann Arbor before retiring to Munich, where he and his wife wrote a remarkable corpus in history, law, and literature. In a magisterial work, *The Criminal Prosecution and Capital Punishment of Animals*, Evans elegantly synthesizes late-nineteenth-century scholarship regarding "the judicial prosecution of animals, resulting in their excommunication by the Church or their execution by the hangman."

To the fowl point in question, Evans analyzes a 1474 incident in which the magistrates of Basel "sentenced a cock to be burned at the stake 'for the heinous and unnatural crime of laying an egg.'" The practice continued at least until 1730, when, according to Evans, a gallinaceous malefactor was executed in the Swiss Prättigau. At issue was the *oeuf coquatri*, an active ingredient for witches' brew. When hatched, the egg produced the basilisk, "which would hide in the roof of the house and with its baneful breath and 'death-darting eye' destroy all the inmates." The dismissal of the supernatural phenomenon of cocks' eggs merited a 1710 contribution to the *Mémoires* of the Paris Academy of Sciences.

Evans places these proceedings and many additional ones in the context of fin-de-siècle criminology, which scrutinized the notions of delinquency and culpability following the tenets of social Darwinism, eugenics, and class conflict. The *Dictionary of American Biography* commends Evans for his breadth: "Few heads in his gener-

continued on page 73

NEW TITLES FROM
OHIO STATE UNIVERSITY PRESS

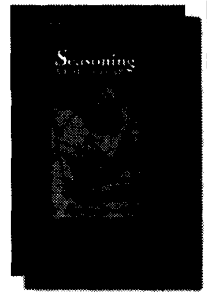
Sandstone Prize
Dating Miss Universe
Nine Stories
Steven Polansky

$15.95 paper
$26.00 cloth

Seasoning
A Poet's Year With Seasonal Recipes
David Young

Featuring over 100 recipes.

$30.00 cloth

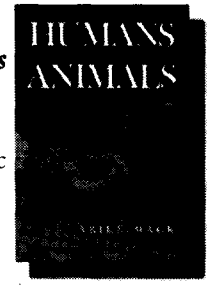


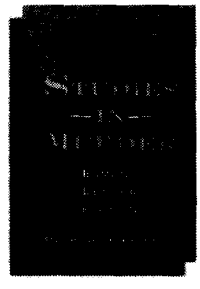
Troubled Lovers in History
A Sequence of Poems
Albert Goldbarth

$18.95 paper
$27.50 cloth

Humans and Other Animals
Edited by Arien Mack
Foreword by Marc Bekoff

$20.00 paper
$45.00 cloth





Studies in Murder
Edmund Lester Pearson
Introduction by Roger Lane

$17.95 paper
$34.95 cloth

at bookstores or
Ohio State University Press
800.437.4439
www.ohiostatepress.org

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Field *Notes*

THE YEAR OF WRITING ABOUT PROUST

"EVERYONE IS READING Proust," Virginia Woolf once wrote. "It seems to be a tremendous experience." How right she was!

Consider Alain de Botton. He read Proust, and he discovered that *À la recherche du temps perdu* was "a practical, universally applicable story about how to stop wasting time and start to appreciate life." De Botton learned that the secret to long-lasting relationships is the threat of infidelity, that friends should be flattered shamelessly since meaningful dialogue with them is impossible, and that paranoid jealousy is best regarded as an opportunity to learn more about your lover. He even discovered that literary criticism confines the soul: Proust, it turns out, nearly became a Ruskin scholar, but thankfully he nixed an academic career in order to spend some fourteen years in bed writing his seven-volume novel. "To make [reading] into a discipline is to give too large a role to what is only an incitement," Proust wrote.

An incited de Botton dodged the trap of Proust scholarship and wrote the charming *How Proust Can Change Your Life: Not a Novel* (Pantheon, 1997). Not only was the book well reviewed in major newspapers around the world, but when de Botton left his email address on the book's Amazon.com Web page, a complete stranger wrote to him...and later became his girlfriend!

Consider the Marcel Proust Support Group. Its members read Proust, and yet these San Franciscans are not your grandfather's Proust fans. These women and men ride motorcycles, tour the sewers of Oakland, brew absinthe at home, sword-fight on rooftops, binge on aquavit, and have "tremendous respect for firearms." They frightened de Botton when they attended a bookstore signing he gave in Marin County. "Extremely tough and dangerous-looking creatures" he called them. Every November, the Marcel Proust Support Group holds an invite-only memorial wake for Proust in the John Wickett Museum of Exotica, where a Proust impersonator lies in state, moustachioed and tuxedoed in his coffin, then rises from the dead for an interview and perhaps some cream cheese with crushed strawberries.

Every November, the Marcel Proust Support Group holds an invite-only memorial wake for Proust in the John Wickett Museum of Exotica.

And within the Marcel Proust Support Group, consider P Segal. She read Proust, and although Proust affected everyone in the support group deeply, Segal describes herself as "the most altered" by the experience. Segal is a caterer and freelance journalist who, like Proust, "knew at an early age that I wanted to be a writer." After André Gide and others rejected him, Proust printed the first volume of *À la recherche* at his own expense—and this fact incited Miss P (as Segal signs herself) to write, edit, and self-publish *Proust Said That,* a fanzine at least as charming as de Botton's book. Available at www.proust.com, the "utterly unacademic" 'zine offers recipes for coffee éclairs and fried sole, a liberal supply of Proust quotes, assessments of the extant English translations, a chronicle of the Marcel Proust Support Group's antics, and Miss P's ongoing though discreet autobiography. *Proust Said That* won Miss P so many fans and so much support that this spring she will realize a lifelong dream: a literary coffeehouse in San Francisco's Western Addition. The decor of Caffé Proust, Miss P reports, will be "Bohemian-surrealist-Belle-Époque."

To beginner Proustians, Miss P advises that the first two hundred pages are the hardest. The story heats up after that, when "you start getting into the really sick stuff, like jealousy." But for those daunted by those two hundred pages, or by the four thousand one hundred and forty-seven that follow, consider Stéphane Heuet. He read Proust—fourteen times!—and now this French advertising executive is adapting and drawing *À la recherche* as a comic book. IT IS MARCEL WHO IS ASSASSINATED complained *Le Figaro*. But despite this frumpy disapproval, Heuet's first volume, *Combray* (Delcourt, 1998), sold out its first printing and went into a second. The adaptation is pretty faithful. It's in French, and there are no animal sidekicks. Young Marcel looks like Tintin in a black wig, Aunt Léonie looks like the old lady who befriended Babar, and Françoise resembles the Good Soldier Schweik. Heuet's style is clean and winsome, which is somewhat incongruous for the portrayal of, say, Marcel's sadistic lesbian neighbor.

Fans of Babar probably should not consider Phyllis Rose. She read Proust, and he filled her, a biographer and Wesleyan professor, with so much insight that she felt as though she had been given "a free subscription to some hitherto locked-out cable channel." Proust, it seems, licensed her to write *The Year of Reading Proust* (Scribner, 1997), a memoir about her TV-watching habits, the unhappy childhood that her parents denied her, her dinner party for Salman Rushdie, and her rudeness to the landlords of her Key West vacation home. She also wrote about stealing a friend's husband, the son of Babar's cre-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

White's biography is so gay that at one point he has to stipulate that Walter Benjamin was heterosexual.

ator, away from his wife. This wife in turn had a friend, the writer Edmund White, who has kept his distance from Rose ever since—a social punishment that Rose finds "tiresome and painful."

But consider Edmund White himself. He read Proust, and he wrote a trim, witty biography of the novelist for the new Penguin Lives series. This biography is so gay that at one point White has to stipulate that Walter Benjamin was heterosexual.

And consider Malcolm Bowie. This Oxford professor read Proust, visited the French towns that Proust wrote about, and began to worry that his memory of the book would degrade into a "non-reading knowledge of the novel, a Proust of tea-parties and table-talk, of selected short quotations and haunting images that had long ago drifted free of their original textual moorings." This noble fear spurred Bowie to write his own para-Proustian contribution, the genteel and meditative *Proust Among the Stars* (Columbia, 1998).

And consider André Aciman. He read Proust, and he wrote an article for *The New Yorker* about visiting Proust's childhood hometown, an unlikely but increasingly popular tourist destination—"a dull, cloying, humdrum, wintry, ashen town, where the soul could easily choke." Aciman plans to write about Proust in not one but two books: a travel memoir and another book about eleven scenes from *À la recherche*.

Are you convinced yet? Do you crave what Bowie calls an "insolently protracted exercise in word-magic, a tonic, a restorative for any reader who has gone tired and listless under a late twentieth-century tide of verbal waste-matter"? Do you long to reconcile yourself to the damage and sorrow caused by having always had your way as a child? Do you want for no one to expect you to have read anything else for a year or for as long as it takes? Do you want to read the one book that no teacher—not in high school, not in college—ever dared ask you to read in its entirety?

Yes, it's long. Even the sen-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tences are long. According to de Botton, Proust's longest sentence concerns a sofa. However, Boston University English professor Roger Shattuck, writing in *The New York Review of Books*, has alleged that Proust's longest sentence concerns the unhappiness of homosexuals. *Lingua Franca* must report that Proust was indeed more voluble about frustrated homosexuals than about furniture, by 944 to 443 English-language words. ("I confess to not having checked the whole work myself," de Botton admitted when confronted with this evidence. "What a vexing problem." White reports that Proust donated some of his parents' furniture to a male brothel, a fact that may help to redeem the disparity.)

Remember, in our culture, length impresses people. And Proust's novel could be longer. As Shattuck recently lamented, the most recent authoritative French edition, the 1987-1989 Pléiade, bloats the text by seven thousand words by printing Proust's *esquisses* (rough drafts). "Is there someone somewhere who believes that this elephantiasis is appropriate to Proust's novel?" Shattuck demanded, in his call for a Pléiade boycott. (For those who found Proust cumbersome even before the bloating, Shattuck offered in a footnote to his 1974 book on Proust a list of chapters that would give the gist of the novel in one-third the page count.) Happily, no English translation prints the *esquisses*. Even the eagerly awaited new Penguin translation—a team project, with a different translator for each volume, under the general editorship of Cambridge University's Christopher Prendergast—will omit them.

MARCEL PROUST

The Penguin translation is scheduled for 2001. The Modern Library now has a complete translation available in paperback. Heuet releases his comic book's volume 2 in August. A nine-hundred-plus-page biography by Jean-Yves Tadié, France's dean of Proust studies, will arrive in America in April 2000.

Proust—now more than ever. His novel isn't getting any shorter, and you aren't getting any younger.

CALEB CRAIN

WHAT SAID SAID

EDWARD SAID IN ISRAEL? AS a vehement critic of Zionism, and an equally strong opponent of Yasser Arafat's Palestinian Authority and its peace treaty with Israel, the Columbia literature professor and MLA president might seem the last person one would expect to see at an Israeli academic gathering. But in January, Said declared in *The New York Times Magazine* that "Palestinian intellectuals need to express their case directly to Israelis in public forums, universities, and the media." And in March, he made good on his word, traveling to Nazareth to deliver the keynote address at the annual conference of the Israeli Anthropological Association (IAA).

Though Said has visited Israel and the territories administered by the Palestinian Authority half a dozen times in recent years, the IAA conference was the first time he had spoken to an audience composed mostly of Israelis. The setting was highly symbolic. Not only is Nazareth one of the few Israeli cities where Jews and Arabs live in close proximity, but it is the hometown of Said's mother and the place where his grandfather founded a Baptist church early in the century.

With its roomful of left-leaning academics, the conference was one of the few venues in Israel where Said could find a receptive hearing. Though IAA members rejected one motion to erase the word "Israel" from the group's title, they handily passed another protesting the army's demolition of illegally built Palestinian housing. When Said spoke, the response ranged from respectful silence to guarded support.

At least one member of the Israeli government was not surprised by the warm welcome Said received from the anthropologists. "If you are trying to tell me that there are Jews—in

CORBIS/BETTMANN

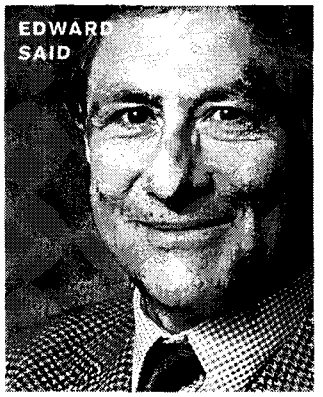
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fact, dominant elements in the Israeli academy—who are so self-flagellant that they adore people who tell them that they shouldn't exist," said Prime Minister Netanyahu's communications adviser, David Bar-Illan, "then you're not telling me anything new."

What is new is Said's insistence that the best solution to the Israeli-Palestinian conflict is a single, secular state guaranteeing full rights of citizenship to Arabs and Jews alike. The idea of a binational state has a long history: Popular among some left-wing Zionist groups in the 1920s, it was later embraced by Jewish intellectuals like Martin Buber and Hannah Arendt, and by the PLO in the 1960s and 1970s. But the Palestine National Council's Algiers Declaration of 1988—a declaration Said, then a member of the council, helped to write—strongly favored an independent Palestinian state alongside Israel. Said, who resigned from the Council in 1991, has since become increasingly disenchanted both with the Oslo peace process and with Arafat's leadership, and has concluded that any foreseeable Palestinian state is likely to be tiny, undemocratic, and dependent on Israel. The best hope for both Jews and Palestinians, he has concluded, is a multiethnic state.

The invitation to Said took several years to come about, said IAA chairman Dan Rabinowitz, whose own work has focused on Israel's Arab minority. It was only recently that he began to believe Said might be willing to address the group. Partly, Rabinowitz sensed in Said's recent writings a new humility, perhaps the result of a confrontation with his own mortality. (Said suffers from a rare form of leukemia, which brought him close to death last summer, but is currently in remission.) In part, too, Rabinowitz sensed a growing realization on Said's part that the Arabs ultimately suffered the most from their refusal to engage Israel. After contacting Said, Rabinowitz invited him to the conference via email.

Said's acceptance may not seem extraordinary, yet the fact that his address was considered groundbreaking bespeaks the extent of Arab intransigence toward Israel: Indeed, few Arab intellectuals are willing to travel to the country. After recounting his family's ordeal in the Palestinian *nakbah* (catastrophe) that accompanied Israel's war of independence, Said spoke scathingly about the "orthodoxy of hypocrisy" demonstrated by both sides in the Arab-Israeli conflict: While Israel spun specious myths about its founding contradicted by the harsh reality of Palestinian suffering, the Arab states for years refused to admit Israel's existence. When Said was a teenager living in Egypt, Israel could only be referred to as "the alleged state."



The fact that Said's address was considered groundbreaking bespeaks the extent of Arab intransigence toward Israel.

Old habits die hard. Twenty years after the Camp David peace agreements, Egyptian intellectuals are at the forefront of efforts to resist normalizing relations with Israel; those who dare to establish contact with Israeli counterparts risk sanctions that include blacklisting by their professional organizations. Despite the late King Hussein's 1994 peace treaty with Israel, Jordan's intelligentsia has by and large assumed a similarly obstructionist role. Said himself, after an Oxford address in which he said Arabs should learn more about Israel, was harshly criticized by a Palestinian woman who said such an attitude was an admission of defeat.

"It's a dynamic of thought that I don't understand," Said commented in an interview. "I think it's very important for Arabs like myself to address Israelis as much as possible. We're the losers if we don't. If anyone's willing to listen to me, I'll talk to him. I find people here who are very interested in listening, rather than jousting. That's quite a significant change."

Not that his speech met with universal approval. One Hebrew University professor characterized Said's approach as "the anthropology of hatred." Another, Don Seeman, did not go as far. "I think it's great that he's here, and it speaks loads about the way things have changed," Seeman said. Yet he had little sympathy for Said's call to dismantle the Jewish state. "For the moment people without states, be they Jews or Palestinians or Kurds, get rolled over by tanks," said Seeman, one of the few religious Jews at the IAA conference. "We saw how Jews suffered without a state of their own. Having a state is very important for marginalized peoples."

Many Palestinians, eagerly awaiting Arafat's promised declaration of Palestinian statehood this month, would agree. When Said broached the idea of a one-state solution at an address in Gaza earlier in the week, many of his listeners appeared "uncomfortable." "Palestinians," he said, "are troubled by the idea of a binational state, of coexistence." Said himself admits he doesn't have a detailed plan for how such a state would work; while some might fear it would become another Bosnia, Rabinowitz cites a much more benign example of coexistence: Belgium.

Said's visit also included a lecture on literary criticism in the West Bank city of Ramallah and a talk in Nazareth with Israeli Arab youth alienated by the Jewish slant of the country's educational system. Yet it was the unprecedented intensity of his exposure to Jewish Israelis on this visit that had "complicated" his picture of Israeli-Palestinian relations, Said said. "My visits have made [the situation] seem much more complex, more varied, more possible. It's a place of more possibilities than I had imagined at a distance."

While Said admits that given the political realities on both sides, his one-state solution is fairly utopian, Rabinowitz said important seeds had been planted on this visit: "I'm able to listen quite hopefully to what he says. Edward Said's presence, his address, and his opinions could signal the opening of the next phase of debate over a solution that transcends Oslo. I imagine it will trickle down through the Israeli academy."

MICHAEL ARNOLD

JOE PINEIRO; COLUMBIA UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

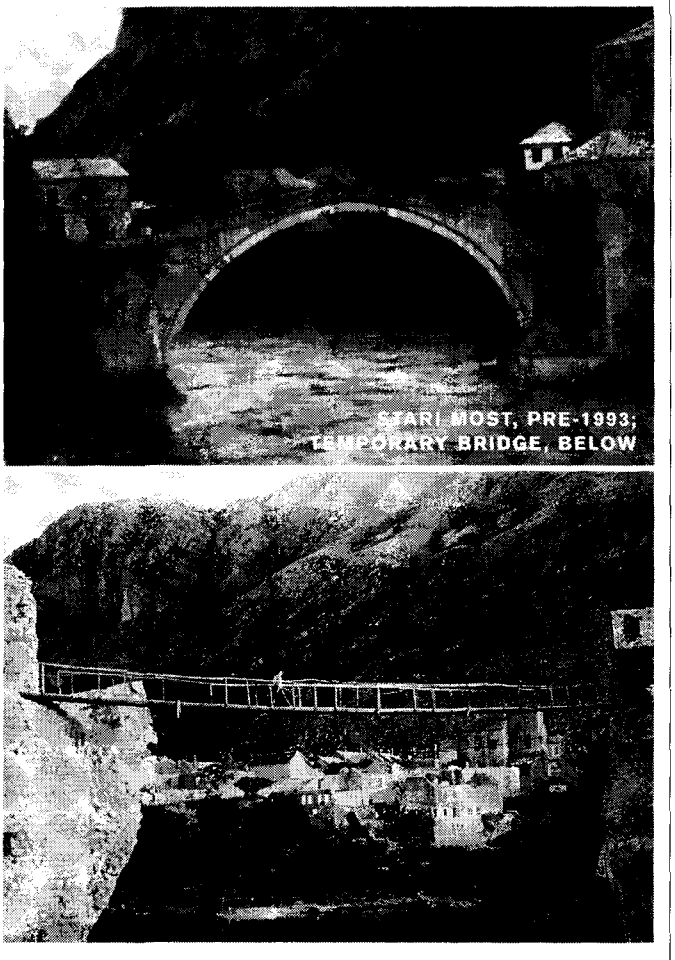
TEXTBOOK CLEANSING

THE SOUTHERN BOSNIAN town of Mostar is best known for a landmark that no longer exists. Erected under Turkish stewardship in 1566 and destroyed by Croatian shelling in 1993, the Stari Most bridge that spanned the narrowest point of the Neretva River was famous not only for its beauty, but also as a symbol of Bosnia's ability to bridge religious and ethnic divides. Today, what remains of Mostar lies in a region controlled by the shaky Muslim-Croat federation, an alliance that might best be described as a marriage of convenience. Mostar itself is now a divided city—Muslim east of the Neretva, Croat to the west, each with its own university system.

It should come as no surprise that the queasy cohabitation of these former combatants has yielded an education system as divided and contested as Bosnia itself. The wounds of the Bosnian war have had barely four years to heal, and current debates about education are often thinly disguised battles over Bosnia's splintered national identity. What should be done about inflammatory textbooks in a country with so much hatred and so many sound reasons for hatred? In the interest of a lasting peace, should Bosnian children be offered a common curriculum—even if it means disguising unpleasant facts about ethnic strife with uplifting homilies? Or should they be schooled in their own ethnic group's narrative of historical grievance?

Predictably, most schools have chosen the insular, nationalist route. In the Bosnian Serb Republic, schools teach only Serb history, using Serbian-language textbooks printed in the Cyrillic alphabet. In Herzegovina, the largely Croatian region that includes Mostar, most schools use texts provided by the Croatian Ministry of Defense that are limited to vocabulary approved by Croatia's commission on linguistic purity. Another set of textbooks, printed in Sarajevo, almost exclusively emphasizes the literature and history of Bosnia's Muslims. Tellingly, the Serbian and Croatian textbooks refer to Slobodan Milosevic or Franjo Tudjman as president, as though the Bosnian state did not exist.

That ethnically cleansed textbooks will help perpetuate a cycle of violence in Bosnia is but one anxiety that has plagued international monitors. More immediately, they worry that these educational texts will serve as yet another impediment to refugee return. More than 850,000 people were displaced during the Bosnian war, driven into ethnically homogeneous enclaves. The American-brokered Dayton Agreement, often criticized for ending the Bosnian war by actually solidifying ethnic divisions, explicitly demanded the safe return of refugees to their homes. This aim has proven elusive, and it does not help that families returning to areas where they are now the ethnic minority find their children stranded in schools that teach a different ethnic group's language and history. Some schools even require religion classes during which minority students are expected to stand up and leave. And though the nation's dialects have much in common, international monitors have found that first-graders in Herzegovina are already unable to understand children from other parts of Bosnia.



STARI MOST, PRE-1993; TEMPORARY BRIDGE, BELOW

COURTESY DUBRAVKO KAKARIGI

Eager to make Bosnian schools more hospitable to returning minorities, international organizations have launched an ambitious—and controversial—program to reform textbooks. In an effort to design a common core curriculum free of hate speech and ethnic prejudice, the United Nations Educational, Scientific and Cultural Organization (UNESCO) has mounted a study of Bosnian textbooks that it plans to follow up with a conference this spring. The World Bank and the Council of Europe have also commissioned a reform-minded study on educational governance and financing. Fahrudin Rizanbegovic, the education minister of Bosnia's Muslim-Croat federation, has circulated a proposal that would establish a basic curriculum but allow local ministers to choose texts in what have come to be called the "national" subjects: language, history, geography, art, and music.

But is textbook reform a recipe for peace or a euphemism for censorship? Many local policy makers, eager to promote their own version of events, believe the latter. Interventions like UNESCO's pave the way for an unwelcome trend toward "centralization, unification, and imposition by the majority," says Radoslav Tomic, the director of the Mostar Pedagogical Institute, which forms curricula for Herzegovinian schools.

These conflicts reached a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

boiling point last October, when a task force headed by UNESCO and the Council of Europe released a memorandum directing principals of Sarajevo primary schools to eliminate sentences from grammar textbooks that "contribute to intolerance and hate." For instance, the task force recommended that "They are the enemies of my people" be deleted, while "Are they aware of their crimes?" be commuted to "Are they aware of their mistakes?" The task force also suggested replacing several short literary titles, including *Sarajevans Take Up Arms Against Serbia*, with a supplement that included Croatian and Serbian folktales. Sarajevo educators, politicians, and intellectuals furiously denounced the memorandum as an attempt by the international community to impose what one critic called "collective amnesia" about the war.

What should be done about inflammatory textbooks in a country with so much hatred?

The larger project of wresting education from the grip of nationalism is itself riven with contradictions. After all, under the Dayton Agreement, doesn't Bosnia legally consist of three distinct ethnic nations? Educators and politicians often justify ethnocentric curricula by appealing to the International Minority Law, which stipulates that all individuals have the right to their own culture and identity. Is it possible to protect one's own culture without being able to present one's own history? Says Muhammed Sacirbey, Bosnia's ambassador to the United Nations, "This system has promoted ethnic division from the beginning. Why should we be so surprised by the ethnic division of schools? If grown-ups can't live in an ethnically mixed system, why should children?"

Perhaps because its students are too old to be spared memories of the war, or perhaps because it emerges from a different set of traditions, the university system, though segregated, is less of an ideological battleground. Professors estimate that the three curricula differ in approximately 3 percent of their offerings, and that the disparities are principally linguistic.

Still, ethnic division has dramatically altered the landscape of higher education. During the war, the number of universities jumped from four to sixteen as ethnic cleansing forced professors into ghetto communities, where they formed new universities emphasizing their own languages and histories. In Mostar, for instance, the Croatian military drove Muslim professors out of the city's west side, over the Neretva River, and into an old army barracks, where they founded the University of East Mostar.

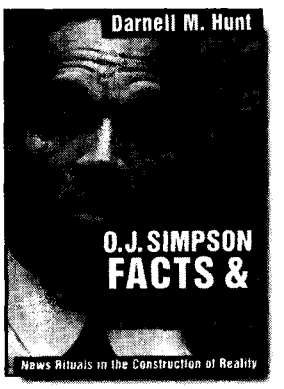
Since last April, a narrow, swinging pedestrian bridge has sutured the city's divided topography, and a Hungarian company has undertaken to rebuild the old Stari Most. Nonetheless, Bosnia's symbolic bridges may be burnt beyond repair. A young Croatian woman named Jadranka, who has been studying English on the west side of Mostar for nearly five years, cannot give directions to the other Mostar university. Shrugging in resignation, she says, "I've never been to that side."

LAURA PETERSON

O. J. Simpson Facts and Fictions

News Rituals in the Construction of Reality

Darnell M. Hunt



Darnell M. Hunt explores the relationship between social identity (race, class, gender, etc.), our perceptions of everyday reality and the O. J. Simpson double murder trial to ask: why was America so obsessed by this case? Why were so many people invested in particular outcomes? And what are we to make of the apparent racial divide in attitudes about the case captured by the opinion polls? *O. J. Simpson Facts and Fictions* tackles these questions and considers the implications for race relations in the United States at the dawn of the new millennium.

0-521-62456-8	Hardback	$59.95
0-521-62468-1	Paperback	$22.95

Available in bookstores or from CAMBRIDGE UNIVERSITY PRESS

40 West 20th Street, New York, NY 10011-4211.
Call toll-free 800-872-7423. Web site: http://www.cup.org
MasterCard/VISA accepted. Prices subject to change.

FELLOWSHIPS

CALL FOR APPLICATIONS

DEADLINE: OCTOBER 1, 1999

The Center for Scholars and Writers is an international fellowship program open to scholars, non-academic research professionals, scientists engaged with the humanities and creative writers whose proposed topics will benefit directly from access to the collections at the Humanities and Social Sciences Library.

This Library is renowned for the extraordinary comprehensiveness of its collections and is one of the world's preeminent resources for study in anthropology, art, geography, history, languages and literatures, philosophy, politics, popular culture, psychology, religion, sociology, and sports.

Fellows are required to be in continuous residence at the Library for the length of the award and to participate in Center activities including daily lunches, readings, lectures, colloquia, symposia, and conferences. They receive stipends of $50,000.

For information, please write to the Center for Scholars and Writers, The New York Public Library, Fifth Avenue and 42nd Street, New York, New York 10018-2788.

Made possible by a generous gift from Dorothy and Lewis B. Cullman in honor of Brooke Russell Astor, with major support provided by The Andrew W. Mellon Foundation, Sue and Donald E. Newhouse, and an additional gift from Sandra Payson.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE READING ROOM RIOT

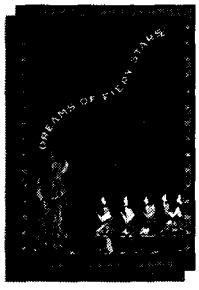
NO DOUBT YOU'VE HEARD the horror stories about France's new eight-billion-franc Bibliothèque Nationale (BNF)—how it houses books above ground and people below, keeps plants in cages, makes visitors negotiate a steep bank of steps only to descend a perilous moving ramp, and forbids readers from entering the garden. You might have heard about the intimidating security system that requires readers to be searched upon entry, to carry all their possessions in clear plastic satchels (provided by the library), and to contend with ubiquitous surveillance cameras. You might even have received angry emails from your friends in Paris complaining that the new building is far away and hard to get to or that there's nowhere to eat lunch nearby. But did you know that the situation has turned violent?

On January 24, a crowd of patrons, frustrated by the long wait to get into the law, economics, and politics room of the library's upper level, forced their way past two female security guards, injuring one of them seriously enough to require immediate hospitalization. Three weeks later, the BNF staff held a one-day strike to demonstrate solidarity with their fallen comrades and to protest the library administration's prolonged silence over what had become, inevitably, an *affaire*. For library patrons, even those sympathetic to the striking staffers, this temporary shutdown was only the latest in a long series of obstacles making the prospect of getting much work done over the winter about as likely as France supporting the American bombing of Iraq.

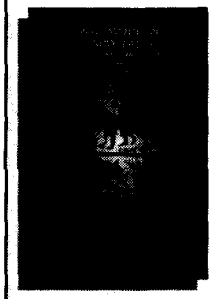
The February strike was the new BNF's second. The first strike lasted nearly a month and began shortly after the chaotic October 9 opening of the library's lower level, which is reserved for researchers. Apparently neither the building's architect, Dominique Perrault, nor the jury that selected his design had realized that the library's vast hallways and remote stacks would make for long delays in delivering books. The beleaguered staffers found themselves unable to cope with the volume of requests and the increasingly aggressive complaints of irate patrons. On October 20, the library personnel walked off the job, signaling to the administration that radical adjustments were required to make up for the architect's folly.

> "You shouldn't have to make an appointment with your books the way you make an appointment with the dentist," one professor complains.

When the researchers tentatively returned to the basement of the steel-and-glass fortress four weeks later, they were greeted with a slew of temporary regulations intended to



DREAMS OF FIERY STARS
The Transformations of Native American Fiction
CATHERINE RAINWATER
"Rainwater's book finds its targets and explodes much if not most of the nonsense that has been written about Native American novels and, by extension, Native American literature, art, dance, drama, and tradition....A sophisticated, well-researched, and much needed addition to the field." —Paula Gunn Allen, University of California, Los Angeles
Penn Studies in Contemporary American Fiction
232 pages Paper $18.50 Cloth $39.95

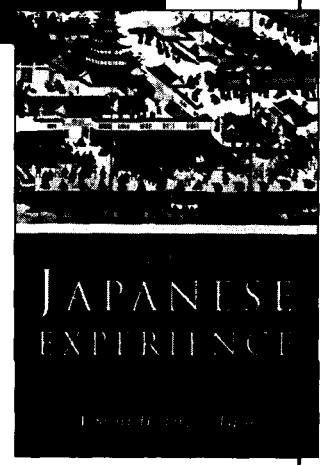


Now in paperback
POSTMODERN FAIRY TALES
Gender and Narrative Strategies
CRISTINA BACCHILEGA
"An extraordinary book, and a 'first' on the topic....Bacchilega has a remarkable capacity to reveal the intersections of folklore, literature, and film. Her interpretations of classical folk-tale types and their postmodern revisions... are stunning." —Jack Zipes, University of Minnesota
208 pages Paper $14.95 Cloth $32.50

at bookstores or call 1.800.445.9880 • www.upenn.edu/pennpress
UNIVERSITY OF PENNSYLVANIA PRESS

Only a writer of W.G. Beasley's stature could render Japan's complicated past so concisely and elegantly.

W.G. BEASLEY
The Japanese Experience
A Short History of Japan



The Japanese Experience is an authoritative history of Japan from the sixth century to the present day. This is the history of a society and a culture with a distinct sense of itself, one of the few nations never conquered by a foreign power in historic times (until the 20th century) and the home of the longest-reigning imperial dynasty that still survives.

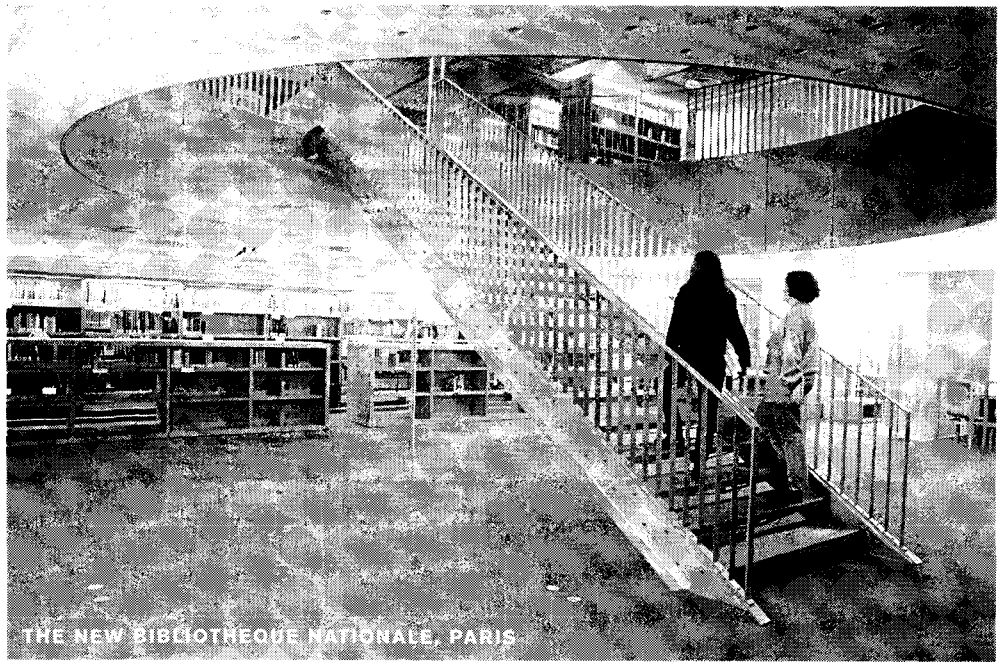
$27.50 at bookstores or order 1-800-822-6657
UNIVERSITY OF CALIFORNIA PRESS
www.ucpress.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

alleviate the worst of the congestion. Today, however, there are no signs that more permanent solutions are in the works. The closing of the research level of the library on Sundays and Mondays, announced as a two-month measure to allow time to regroup, is now in its fourth month. As the French historians Jacques Julliard and Pierre Nora pointed out in *Le Monde* last October, there is no reason to think the situation is likely to change: French workers have proved historically reluctant to surrender advantages, such as an extra day off, once obtained.

Thus the new BNF, which was billed as France's answer to the nationwide shortage of university research facilities, is *less* available to researchers than was the old library on the rue de Richelieu, which only closed on Sundays. For many academics, the problem stems from the divided mission of the new structure: Whereas the old library was open only to researchers, the new BNF's *grand public* floor is open to everybody. While doubtless an advance for the democratization of culture, this arrangement has sapped precious resources from the country's only major research library.

For researchers, however, the reduced hours are just the first hurdle. At the old library, readers could order more than twenty books a day; at the new one, they can have only eight.



THE NEW BIBLIOTHEQUE NATIONALE, PARIS

NICOLAS LE CORRE/GAMMA

The online bookshop that's not trying to be all things to all readers

frontlist

BOOKS

◆

For scholarly and other theoretically-minded readers

◆

New for April:

A Faster, Bigger, Smarter, Cooler, Better, Neater, Frontlist Books

Two years old . . . over 4 Billion served!!

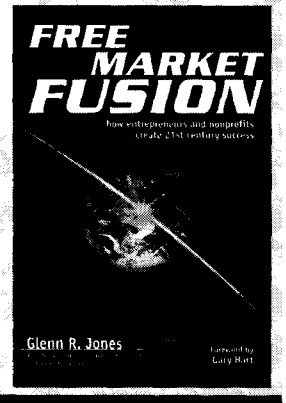
www.frontlist.com

1-800-408-1327

FREE MARKET FUSION

While mega-mergers have become a weekly occurrence, are businesses missing the biggest merger of all—partnerships with nonprofit entities?

Glenn Jones, CEO of Jones International University,™ ignites fusion with the new business model exclusively unveiled in his latest release *Free Market Fusion—how entrepreneurs and nonprofits create 21st century success.*



National Release Date – August 1999

$14.95 / 250 Pages / 6" x 9" / Soft Cover

ISBN 1-885400-68-3 / Cyber Publishing Group,™ Inc.

www.freemarketfusion.com

303 784 8211

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

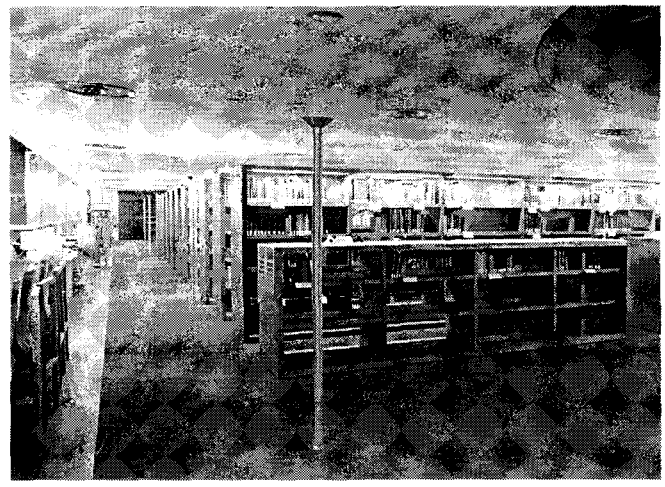
More scandalously, the administration's solution to the book-retrieval problem posed by the inefficient stacks is a twenty-four-hour delay on all requests, with the exception of microforms, audio-visuals, and reserve materials. Complains Jann Matlock, a professor of French literature and culture at University College London, "You shouldn't have to make an appointment with your books the way you make an appointment with the dentist."

The main problem with the new library is the faulty computer system, which, as a flyer handed out during the February strike put it, "occasionally ceases to be broken." Since this system controls nearly every aspect of the library's operations, from the turnstiles to the card catalog, the frequent malfunctions wreak havoc on the nerves of staff and readers alike. One library worker confided

The new library's computer system only "occasionally ceases to be broken."

that the "saturated" computer—with a weak server and undertrained operators—is "pas du tout au point."

While patrons of the new facility praise the plentiful computer terminals, the electric outlets at every desk, the increased number of books in the open stacks, and the well-designed chairs as welcome improvements over the rue de Richelieu, many readers continue to long nostalgically for the old BN, with its two-franc coffee machines and Second Empire ceiling. Sure, there was a three-hour wait to get a place in the reading room, but at least there



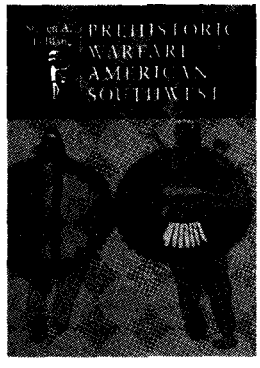
NICOLAS LE CORRE/GAMMA

was something beautiful to stare at while daydreaming.

To one French researcher, the expensive, centralized, bureaucratized, aesthetically pleasing but technologically inadequate new library embodies "all of France's vices rolled into one." "Basically, we all hate it," says Daniel Binswanger, a philosophy student at the University of Strasbourg.

Some Americans, on the other hand, seem to find it charming that something as intrinsically sedate as a library can raise this much controversy. Reflects Nina Lewallen, an art history graduate student at Columbia, "Maybe in order to have knowledge you have to suffer."

MAURIE SAMUELS



Prehistoric Warfare in the American Southwest

Steven A. LeBlanc

"This book should stimulate a long-overdue debate about the role of warfare in the prehistoric Southwest. . . . Nothing half as comprehensive has been published on the subject."
—Richard Woodbury

Cloth, $34.95

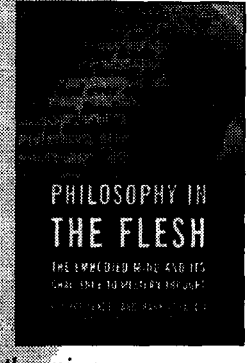
THE UNIVERSITY OF *Utah* PRESS
(800) 773-6672 / (801) 581-3365
info@upress.utah.edu
www.upress.utah.edu

Basic Books

PHILOSOPHY IN THE FLESH
The Embodied Mind and Its Challenge to Western Thought
George Lakoff and Mark Johnson

"This book will be an instant academic bestseller."
- **Mark Turner**
author of *The Literary Mind*

640 pages • $30.00 cloth
Paperback Forthcoming October 1999



THE MYSTERIOUS FLAME
Conscious Minds in a Material World
Colin McGinn
224 pages • $24.00 cloth

THE END OF UTOPIA
Politics and Culture in an Age of Apathy
Russell Jacoby

"A courageous, discerning *cri de coeur* against the complacency, hypocrisy, and mendacity of those intellectuals who value tenure more than truth."
- **John Patrick Diggins**
author of *Max Weber*

240 pages • $25.00 cloth

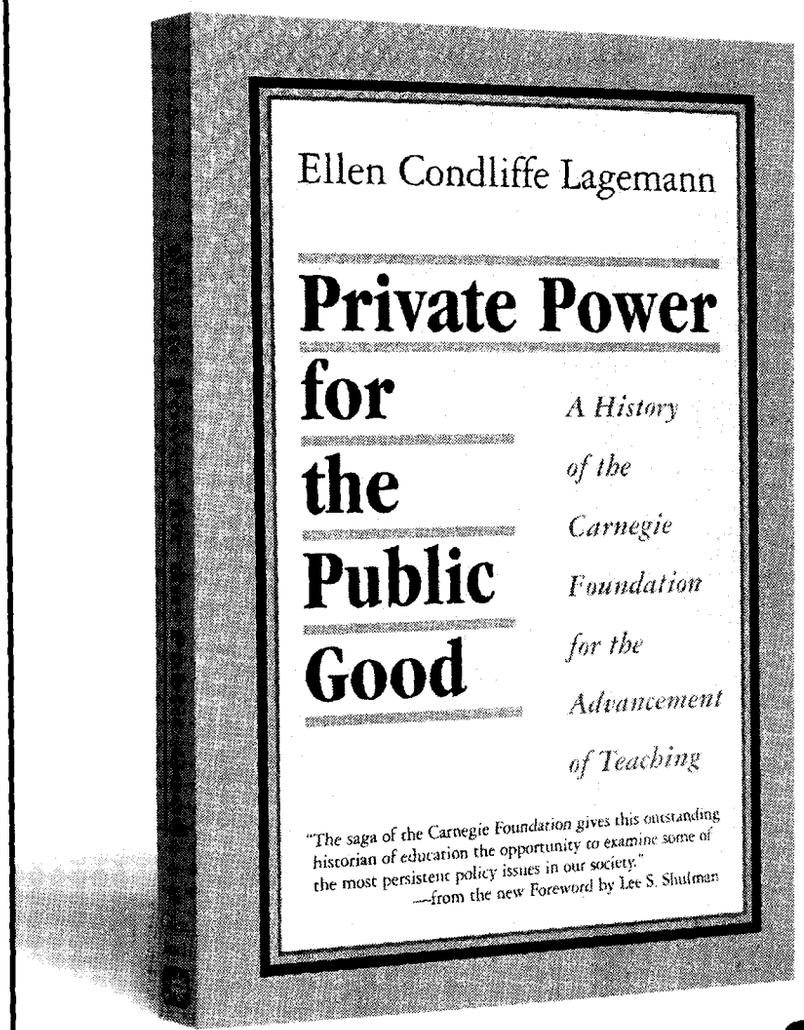
10 East 53rd Street, New York, NY 10022 • To order call: 1-800-386-5656
BASIC BOOKS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A History of the Carnegie Foundation for the Advancement of Teaching

"Examine some of the most persistent educational policy issues in our society."

—*Lee Shulman, President, The Carnegie Foundation for the Advancement of Teaching*


Ellen Condliffe Lagemann
Private Power for the Public Good
A History of the Carnegie Foundation for the Advancement of Teaching
"The saga of the Carnegie Foundation gives this outstanding historian of education the opportunity to examine some of the most persistent policy issues in our society."
—from the new Foreword by Lee S. Shulman

"Every person seriously interested in American higher education should read this book."

—*Hugh Hawkins*
Change Magazine

The College Board
Educational Excellence for All Students

$20 (paperback) 006348

For credit card orders call: (800) 323-7155 (ask for dept. OAS1299), or visit our Web Site at: *http://www.collegeboard.org*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Breakthrough *Books*

WE ASKED SIX EXPERTS TO SURVEY THE BEST RECENT BOOKS ON **GEOGRAPHY.**

Neil Smith, professor of geography at Rutgers University and author of *The New Urban Frontier: Gentrification and the Revanchist City* (Routledge, 1996).

"For nearly three decades, geographers have been reworking their approach to the environment and to nature. Some of the most interesting work now appears in a collection titled ***Remaking Reality: Nature at the Millennium*** (Routledge, 1998), edited by **Bruce Braun** and **Noel Castree**. Combining geography and social theory has produced a discipline that is virtually unrecognizable to those with musty recollections of grade-school geography. Given the prevalence of Marxist theory in this scholarship, it is surprising that questions involving labor have received so little attention. That oversight is rectified by a new generation of 'labor geographers' like **Andrew Herod**. His ***Organizing the Landscape: Geographical Perspectives on Labor Unionism*** (Minnesota, 1998) successfully advances the discussion from a straightforward account of the spatial dimensions of labor organizing to a more nuanced understanding of how labor struggles and agreements contribute to the transformation of specific landscapes."

....

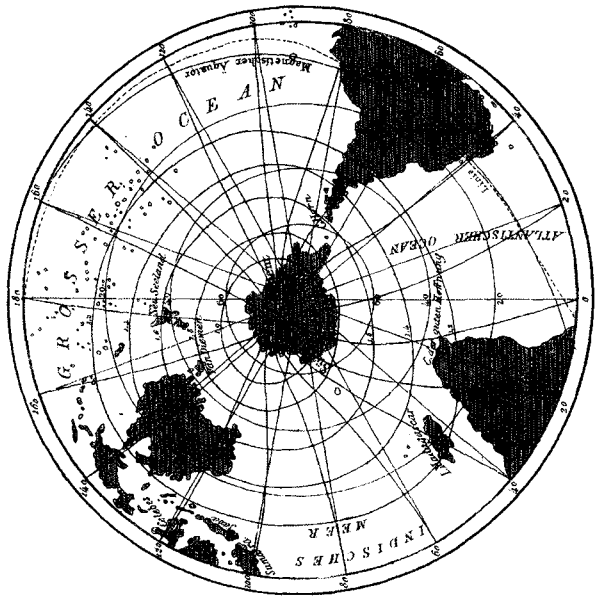
Donald Mitchell, professor of geography at Syracuse University and author of *Cultural Geography: A Critical Introduction* (Blackwell, forthcoming).

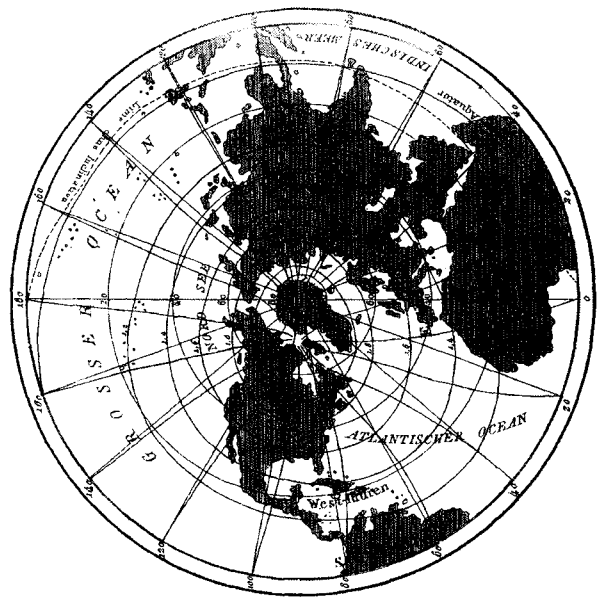
"The almost obligatory use of spatial metaphors in current humanities and social science scholarship has ironically led to a decreased interest in actual geographical space. Only rarely do theoretical works connect spatial metaphors to existing places. Two recent books by geographers do just that. **George Henderson**'s ***California and the Fictions of Capital*** (Oxford, 1998) is one. **Scott Kirsch**'s ***Experiments in Progress: The AEC's Project Plowshare and the Geography of Science and Technology*** (California, forthcoming) examines the controversy that attended the Atomic Energy Commission's plan for the 'peaceful use' of nuclear explosives in California, Nevada, and Colorado. Project Plowshare, established in 1957, depended on conducting 'earth-moving' experiments in places outside the Nevada test site. Due to opposition from local residents and AEC-funded scientists, this never happened. Kirsch shows that the AEC's attempt at geographical engineering foundered because the commission could not control the politics of place."

....

Dianne Rocheleau, professor of geography at Clark University and co-editor of *Feminist Political Ecology: Global Issues and Local Experiences* (Routledge, 1996).

"**Sandra Steingraber**'s ***Living Downstream: A Scientist's Personal Investigation of Cancer and the Environment*** (Vintage, 1998) is a haunting and informative odyssey. Steingraber traverses the ecologies of several constrasting landscapes of the East Coast and the Midwest. In doing so, she reveals the very prevalence of reckless toxic endangerment, which turns people's bodies and homes into sites of environmental distress, often resulting in disfigurement, disability, or death. While the book takes us from hospital rooms to beaches to





PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

city landfills, Steingraber's voice remains unmistakably rooted in the daily grit of farm life and the basic mechanics of living bodies. 'All flesh is grass,' says the Book of Isaiah. So too for Steingraber."

••••

John Pickles, professor of geography at the University of Kentucky and editor of *Ground Truth : The Social Implications of Geographic Information Systems* (Guilford, 1995).

"A decade ago, the late Brian Harley, a founder and director of the University of Wisconsin's History of Cartography Project, challenged geographers and cartographers to recognize that power relations were embedded in the maps they produced and used. Since then, a virtual industry has sprung up around 'power talk' and the effort to denaturalize spatial representations. In recent years, the social contexts within which maps do their work have become much clearer to us. **Matthew Edney**'s *Mapping an Empire: The Geographical Construction of British India, 1765–1843* (Chicago, 1999) is the finest in this lineage. It reveals the impact of new technologies (such as triangulation) and the institutional practices of the East India Company on the emergence of modern cartography. Edney meticulously documents the politics of mapping, and what becomes clear as a result are the fissures dividing the Enlightenment ideals of modern cartography, the desire of the British to use mapmaking to exercise political control, and the cartographies they actually produced."

••••

Cindi Katz, professor of geography at the Graduate Center of the City University of New York and co-editor of *Full Circles: Geographies of Women Over the Life Course* (Routledge, 1993).

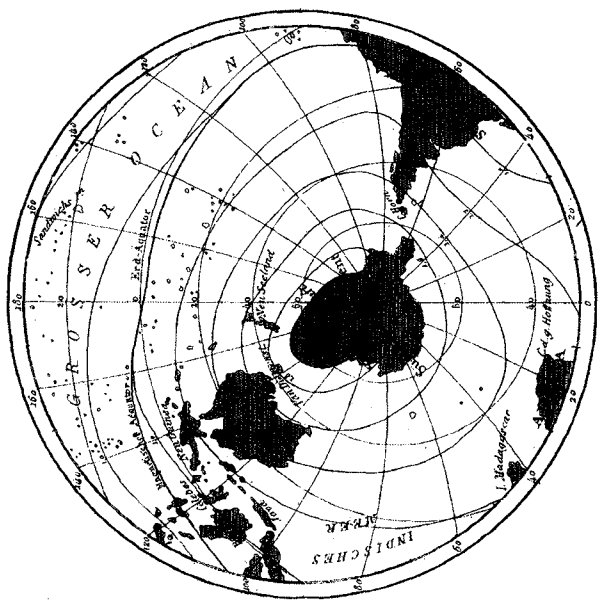
"**Laura Pulido**'s *Environmentalism and Economic Justice: Two Chicano Struggles in the Southwest* (Arizona, 1996) confronts the ways in which domination, oppression, and inequality are played out through particular productions of nature and space. Her analyses of specific incidents, like the United Farm Workers anti-pesticides campaign and a grazing conflict in New Mexico, reveal important struggles over space, place, nature, and identity. These battles lie at the heart of a reinvigorated and politically potent notion of environmental justice. **Donald Mitchell**'s *The Lie of the Land: Migrant Workers and the California Landscape* (Minnesota, 1996) breathes new life into the literature on landscape, a genre of writing that tends to be over-aestheticized and detached from any concern with how landscapes are produced. Eschewing 'noir' interpretations of land development in California, Mitchell examines not only the large-scale productions of place but also how ordinary Californians, in their everyday lives, work and rework the landscape."

••••

John O'Loughlin, professor of geography at the University of Colorado at Boulder and editor of the journal *Political Geography*.

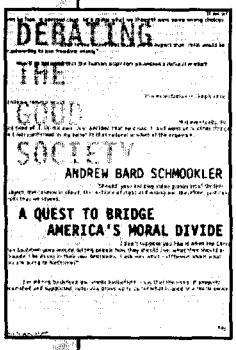
"**Peter Dicken**'s *Global Shift: Transforming the World Economy* (3rd ed.; Guilford, 1998) is by far the best and most readable account of the past three decades of economic globalization. Replete with maps, graphs, and tables, the book offers the clearest and most complete exposition of the scale and depth of the transformation currently affecting all societies. ***A Solution to the Ecological Inference Problem: Reconstructing Individual Behavior from Aggregate Data*** (Princeton, 1997), by the political scientist **Gary King**, could revitalize quantitative geography, since it offers a statistical method for using information such as voting returns and census data to make inferences about individual behavior. King's approach has rendered obsolete a method long favored by geographers and social scientists—the analysis of aggregate data based on spatial units. Moreover, the book suggests new ways to confirm or refute the claim of geographers that location matters when humans make decisions. A big plus is that the book's research is closely linked to King's Web site (http://gking.harvard.edu) which contains numerous sample data sets and the statistical software to work with them."

JOHN PALATTELLA



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from creationism to the cybersphere

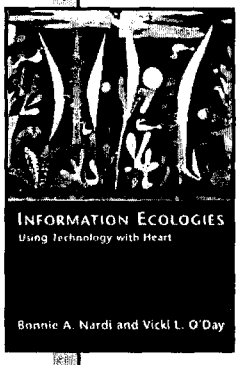


Debating the Good Society

A Quest to Bridge America's Moral Divide
Andrew Bard Schmookler

"An engaging, thought-provoking book. It offers a welcome discussion of moral values and valuing. Turn off the tube and settle into a comfortable chair." — Thomas Magnell, Drew University, and Editor-in-Chief, *The Journal of Value Inquiry*

422 pp. $29.95



The Race for Consciousness

John G. Taylor

Describes the theories, technologies, and methods researchers have at their disposal for studying the problem of consciousness, and tries to project which combination of these is most likely to provide a winning answer.

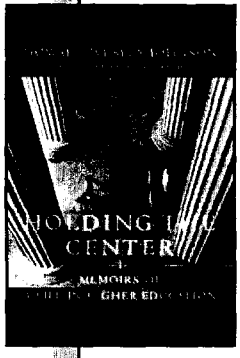
400 pp., 20 illus. $39.95

Information Ecologies

Using Technology with Heart
Bonnie A. Nardi and Vicki O'Day

"Nardi and O'Day bring a sharp eye and eloquence to the future challenges for life in the cybersphere." — Michael Schrage, MIT Media Lab; author of *Getting Real*

250 pp. $27.50



Electric Rhetoric

Classical Rhetoric, Oralism, and a New Literacy
Kathleen E. Welch

"Welch's work gives us some of the in-depth understanding we need to be aware of where we really are." — from the foreword by Walter J. Ong

Digital Communications series
240 pp. $40

Holding the Center

Memoirs of a Life in Higher Education
Howard Wesley Johnson

"These memoirs show how an exceedingly wise, balanced and knowledgeable individual can guide an institution through turbulent periods and have it emerge stronger from the experience. This is a book for anyone who wants to see how the fortunes of institutions reflect the quality of their leaders." — Frank Press, President Emeritus, U. S. National Academy of Sciences

344 pp., 60 illus. $34.95

Tower of Babel

The Evidence against the New Creationism
Robert T. Pennock

"A lucid, accessible, sensitive and complete refutation of the latest emanations from the Creationist camp." — Philip Kitcher, Columbia University and University of California, San Diego

A Bradford Book • 440 pp. $35

Sex and Cognition

Doreen Kimura

"Provides an authoritative overview of the field of sex differences in cognition, moving from hormones to cognition, genes to behavior, in a calm and clear way." — Simon Baron-Cohen, University of Cambridge, UK

A Bradford Book
272 pp., 62 illus. $30

Digital Capitalism

Networking the Global Market System
Dan Schiller

"In this welcome antidote to happy high-tech hype, Schiller cuts through the false promises of the new cyber age to expose the harsh political and economic realities that shape it." — David Noble, York University

320 pp. $29.95

now in paperback

Endless Frontier

Vannevar Bush, Engineer of the American Century
G. Pascal Zachary

"Deeply informed and insightful, Zachary has thoroughly captured the spirit of Bush and his times." — *New York Times Book Review*

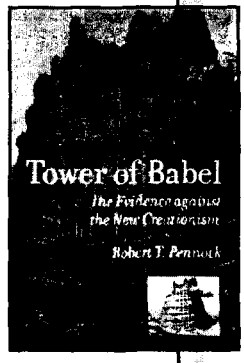
528 pp., 32 illus. $22 paper

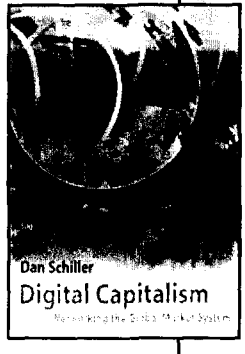
Advice for a Young Investigator

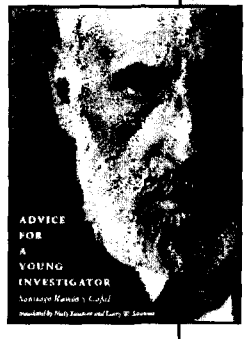
Santiago Ramón y Cajal

An anecdotal guide for the young research scientist by the father of modern anatomy and neurobiology.

A Bradford Book • 176 pp. $22.50







To order call **800-356-0343** (US & Canada) or (617) 625-8569. Prices higher outside the U.S. and subject to change without notice.

The MIT Press

http://mitpress.mit.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NAZI HEALTH TIPS

Did the Nazis discover the link between smoking and cancer?

IN 1941 THE NAZI MAGAZINE *AUF DER WACHT* (On Guard) published an illustration reminding Germans of a new public-health ordinance. The poster showed a cigarette, a cigar, and a pipe, all smoldering beneath a menacing black boot and an eagle-and-swastika insignia.

The illustration, and dozens others like it, is reproduced in a new book by the Penn State science historian Robert N. Proctor. In *The Nazi War on Cancer* (Princeton), Proctor argues that medical and scientific research under Hitler produced some significant, verifiable breakthroughs. Nazi Germany was decades ahead of the democracies in discovering that cigarette smoking causes lung cancer, and its scientists worked to identify carcinogens in the workplace and the environment. What's more, the Third Reich promoted a series of public-health measures that might well be called forward-looking: banning smoking in certain public places, running an aggressive antismoking propaganda campaign, and placing restrictions on how tobacco could be advertised. Proctor asks a stunning question: Could the most extensive cancer-prevention campaign of this century have been initiated by Hitler?

At this point, the answer is unclear. Though dozens of scholars have written about science and medicine in Nazi Germany, few have even glanced at the anticancer effort. For good reason: The cruel and needless medical experiments performed on prisoners in concentration camps, the mass sterilizations, and the "euthanasia" of those with mental disabilities and physical handicaps tend to command the attention of historians and medical ethicists alike. Even Proctor took a while to get interested in the Nazi war on cancer. His first book about fascist science, *Racial Hygiene: Medicine Under the Nazis* (Harvard, 1988), concentrated on the connections between racial ideology and medical practice. Though it included a chapter on the Nazi obsession with natural foods, Proctor presented that history as an odd sidebar to the racism and genocide. Only years later, when he was a fellow at the Holocaust Museum and needed a related research topic, did Proctor revisit the subject. "I started thinking that it had been completely hushed up, or ignored, depending on how you look at it," he says.

Cancer, little understood, and relatively uncommon before the late nineteenth century, emerged as a socially important, and politically charged, issue at the beginning of the twentieth. Germans, even more than their counterparts in most of the industrial world, seemed to be obsessed with the disease—in part because Germany was a major producer of carcinogenic coal dyes and other potentially dangerous products and had a disproportionate share of

AUF DER WACHT #58, 1941

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cases as a result. In Nazi ideology, cancer became a powerful symbol, a disease of modernity the nation would have to purge. Jews were doubly scapegoated: Because they were imagined to spread "diseased genes," they were seen as agents of the disease; because they were metaphorically viewed as a tumor on the *volk*, they were also seen as cancerous themselves.

Hitler, needless to say, shaped many of these theories. A nonsmoking, nondrinking vegetarian, the Führer promoted the idea that through asceticism one could improve the health of the race. This helped orient German medicine away from trying to cure cancer and toward trying to prevent it. Nazi-friendly researchers did important research on the dangers posed by long-term exposure to X rays, while other physicians warned early on about the dangers of asbestos and quartz dust. Perhaps most striking, though, was Nazi research on the links between cigarette smoking and lung cancer. Reviewing the work of dozens of now-forgotten Nazi-era German researchers, Proctor concludes that the link between smoking and lung cancer—typically credited to American and British researchers of the 1950s—was the consensus view among German cancer experts by the early 1940s.

The Nazis passed criminal sanctions against driving "under the influence" of cigarettes.

History hasn't been kind to some of Hitler's critics in the medical professions. As researchers in Germany and elsewhere began to connect repeated exposure to X rays with cancer, prominent left-wing doctors worried that the findings would play into the hands of antitechnology eugenicists. So they dismissed the findings as fascist propaganda: A 1932 article for *Sozialistischer Arzt*, the journal of the Association of Socialist Physicians, chalked up the research to "racial fanaticism." Critics of the Nazi diet managed only slightly better. Martin Gumpert, an émigré physician, laid into Nazi food policy in his deliciously titled polemic, *Heil Hunger!: Health Under Hitler* (1940). But a quick look at Gumpert's main evidence—he was concerned that Germans were eating more carbohydrates and not enough meats, fats, and eggs—hardly suggests a crisis in nutrition.

The Nazis translated their scientific discoveries into public policy. Propaganda campaigns promoted the Führer's clean-living lifestyle as a benchmark for all Germans, who were called on to live healthily for the good of the race. The Nazis began a temperance campaign, although they avoided demonizing beer for fear of alienating the German workingman. Smoking was a different story. The habit, Proctor reports, "was associated with jazz, and with swing dancing, with rebellion, with Africa, with degenerate blacks, Jews, and Gypsies, with many of the other fears that inspired the Nazi retreat into a paranoid, xenophobic fortress of purity, cleanliness, and muscular macho health fanaticism." The Nazis passed criminal sanctions against driving "under the influence" of cigarettes. Reich health führer Leonardo Conti worried that tobacco's addictive qualities would compete with political loyalty. One medical paper discussed a final, if nonlethal, "solution to this difficult problem of smokers." And the Nazis even sentenced one unlucky worker to death after a stray cigarette ash started a fire at a spray-paint factory.

All this may sound like fodder for libertarians, who sometimes argue that any policy to deter a particular behavior leads us down the road to fascism (and who already compare Hillary Clinton to Adolf Hitler). But Proctor insists that isn't the point. A consultant for the plaintiffs in an Ohio-based class-action lawsuit against tobacco companies, Proctor describes himself as "firmly antismoking." And he points out that the Nazi propaganda campaign ultimately failed to wipe out the habit. "The best way to combat tobacco is taxation, and then to cut back on the economic advantages that the tobacco industry enjoys," he says. In Germany, tobacco fought back. It financed its own tobacco research center and took on the health führer when he tried to close it. In the end, the Nazis proved unwilling to dismantle the industry completely. They continued to supply the *Wehrmacht* with tobacco rations and eventually made a deal with German tobacco makers that guaranteed the industry's survival. Perhaps that's the important lesson for today: The tobacco industry was able to thwart even the Nazis.

Is there a danger in giving the Nazis credit for their medical insights? "We have to remember primarily Auschwitz and the role of doctors at Auschwitz," insists Robert Jay Lifton, the author of *The Nazi Doctors* (Basic, 1986). "These additional areas are very important to bring out, and much of their importance lies in their illustrating how an evil regime can have aspects of respectable intellectual and scientific behavior."

Proctor suggests that his predecessors may have passed on this project in part because "it's kind of an embarrassing fact. Who's going to be interested? Even in Germany, they don't like to see anything 'good' come out of the Nazi era." In the end, he argues, "We do not want to forget Mengele's crimes, but we should also not forget that Dachau prisoners were forced to produce organic honey and that the SS cornered the European market for mineral water."

JEFFERSON DECKER

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DID JACOB GO TO CHINA?

ALMOST TWO YEARS AFTER A PREPUBLICATION review in *The New York Times* devastated its scholarly reputation, an account of Italian Jew Jacob d'Ancona's thirteenth-century travels in China has finally found some defenders—and an American publisher. David Selbourne, a former Oxford political theorist, first unveiled the manuscript in 1997, when the British branch of Little, Brown published his translation from the Italian as *The City of Light*. But his plans to release it in America were quashed when the eminent sinologist Jonathan Spence alleged in his review that *The City of Light* was rife with historical anachronisms. Indeed, Spence's critique implied that the travelogue simply could not have been written, as Selbourne claimed it was, four years before Marco Polo set foot in the Far East.

The intimations of fraudulence were so disturbing that Little, Brown yanked its American edition before it was published. Other specialists seconded Spence's assessment, and *The City of Light* looked for all the world like an open-and-shut case. It was some surprise, then, when Wang Lianmao, a museum director in Quanzhou, China, revived the Selbourne controversy with an August 1998 letter to Little, Brown in which he declared that "most of the [Chinese] scholars...take positive views about [*The City of Light*'s] truth." The letter, in which Wang hastened to add that no conclusion could be reached in the absence of further "discussions or studies," did not inspire Little, Brown to reconsider publishing an American edition.

But the renewed controversy did catch the attention of Hillel Black, the editorial director at Birch Lane Press, who cites it as a definitive factor in his decision to publish the book despite scholarly opprobrium. "The Chinese academics backed it, so we were convinced it wasn't a hoax," he explains. Some critics, however, have proven harder to please: Benjamin Braude of Boston College, who identifies himself as a specialist in "Jewish history, medieval travel literature, and frauds," remains skeptical. "I don't really know the background and expertise of these Chinese scholars in terms of the Chinese medieval period, and I don't know whether they know anything at all about European and Jewish history of the period," he says.

If the Wang letter failed to sway Selbourne's critics, it's not hard to imagine why. The museum director's most detailed defense of the book's authenticity floated westward via an English translation of a 1998 interview in a paper called *Wen Wei Bao*. In it, Wang argues that Marco Polo's narrative of his visit to Quanzhou twenty years after Jacob

GIRAUDON/ART RESOURCE, NY

d'Ancona's alleged travels to the same city can "confirm [that] Jacob's bustling image of Quanzhou is anything but empty words, as somebody who was not actually there could not have recorded things in this way." But critics might respond that Jacob actually wrote after Marco Polo's time, having consulted his writings. Wang further contends that Jacob's account of "the existence of...money worship, profiteering and even corruption would not be that strange" given that Quanzhou was "overflowing with commercial opportunities and fierce competition" in the thirteenth century. But, again, these details are not so obscure that a knowledgeable hoaxer—say, the manuscript's Italian owner or Selbourne himself—couldn't have produced them.

Some aspects of Jacob's descriptions may harmonize with contemporaneous accounts—but what, then, of the aspects that don't? American and British scholars have pointed out dozens of these: Braude doubts that a thirteenth-century Jew would have written in low Italian and not in Hebrew. Another scholar argues that Jews in the medieval city of Zaiton, which is most probably modern

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Quanzhou, would never translate the Torah into Chinese, as Jacob claims they did. For his part, Spence singled out Jacob's breathless accounts of Zaiton's female prostitution, man-boy love, and public copulation using sexual devices, noting that learned middle-class traders of the period rarely, if ever, wrote about sex. As for Jacob's account of his prominent role in moral and religious disputes with scholars and merchants of Zaiton, Spence scoffed: "[Jacob's] descriptions of the crowded public forums in which they took place, let alone the mnemonic feats of his interpreter, all seem to me as unbelievable as the specificity of the depictions of sexual acts." Says Tim Barrett, a sinologist at London's School of Oriental and African Studies, "In view of the sheer number of discrepancies, I must dismiss Mr. Selbourne's manuscript as an ungenuine witness to the Chinese past."

Is *The City of Light* for real? Chinese critics have reopened a once-closed case.

Melanie Phillips, a reporter for the London *Times*, was not content to leave it at that. After Chinese scholars weighed in, she made the defense of *The City of Light* into her cause. In an October 1998 article, she quoted Barrett admitting that he had not read the book in its entirety. Phillips then consulted the work of French sinologist Jacques Gernet, author of *A History of Chinese Civilization* along with several books on medieval China. She concluded that Selbourne had been wrongly maligned. Barrett had claimed that Jacob could not have encountered holders of doctorates in letters, law, history, or classics, but Phillips found documentation of such degrees in Gernet's book. In response to Spence's assertion that horse-drawn carts were unheard of in medieval Quanzhou, Phillips cites not only Gernet, but also Marco Polo, who wrote of an "infinite succession of carriages" transporting city dwellers to parks and gardens. Furthermore, according to Phillips, Gernet corroborates Jacob's reports of public sexual license—the very accounts Spence repudiated.

In late February, Wang Lianmao invited Selbourne to see Quanzhou for himself. There, the British political theorist and former playwright presented a long lecture to an assembly of Chinese academics. Andrew Gordon, Selbourne's British editor at Little, Brown, claims that the Chinese scholars agreed that "virtually all of the objections to *The City of Light* are unfounded." A Chinese translation is now under way. "This is a significant vindication for David," says Gordon.

Of course, the matter might have been put to rest two years ago if Selbourne had not hotly refused requests to produce the actual manuscript. In *The City of Light*'s introduction, Selbourne writes that the original was given to him, wrapped in silk, by a mysterious visitor to his home in Urbino, Italy. To this day, he won't reveal the Italian man's name. According to Phillips, Selbourne stands on principle, having promised to protect his source from the public eye.

Some critics offer a simpler explanation of the book's provenance: In an article in the winter 1998 issue of the *Journal of Asian History*, Igor de Rachewiltz and Donald D. Leslie assert, "We believe that there never was an Italian manuscript, only one in English."

In any case, regardless of *The City of Light*'s authenticity, its status as a conversation piece and a flashpoint for debate has helped the book find its way into print. "We liked the idea that just to publish this book is controversial," says Birch Lane's Hillel Black. "It really sets this title apart."

ALISSA QUART

SEEING THINGS

TAKE A LOOK AT THE RENOIR REPRINTED on the right. What's it about? Well, you could say that it's a pretty picture of a woman playing the piano. (The title, *Woman at the Piano*, would appear to support such a reading.) You might note the way the woman's creamy-white dress and hands melt into the ivory of the keyboard. Or you might observe that the image typifies Renoir's bourgeois sensibility. But no. If you *really* stared hard enough, you'd see that the 1875 work is actually a subtle allegory revealing Renoir's deep-seated anxieties about the Panama Canal.

Now, remember your European history: The financially rickety Panama project, which got under way around the time Renior's picture was painted, ruined a number of French investors. It's hard to tell from this reproduction, but buried in that houseplant in the upper-left corner is a brownish squiggle that (surely not coincidentally?) evokes a famously undulating isthmus in Latin America. What appears to be a cheery domestic scene in fact presages a financial collapse destined to upend the lives of numerous Parisians. And you thought Renoir didn't have a dark side.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This over-the-top exegesis comes from a book by Birger Carlström, a Norwegian art historian. Carlström's essays ended up in a garbage can at the Art Institute of Chicago—where the crumpled manuscript caught the eye of Professor James Elkins, a theorist who has lately spent a great deal of time wondering what, exactly, art historians do for a living. "One of my colleagues must have received a package of unsolicited essays from Carlström and pitched it," recalls Elkins. "It attracted me for some reason." Impressed initially by the "bizarreness" of his trash-bin discovery, Elkins decided that Carlström's Renoir paper wasn't quite as odd as it first appeared. Like many art historians, Carlström treated paintings as mysteries requiring extensive detective work; he transformed visual minutiae into crucial evidence; he psychoanalyzed the artist's motives; and he marshaled arcane social history to buttress his case. Although Carlström's conclusions bordered on the lunatic, his overall approach—namely, analytic overkill—struck Elkins as disconcertingly familiar. As he writes in his new polemic, *Why Are Our Pictures Puzzles?,* Carlström "seems to hallucinate meanings into paintings—but who is to say which mainstream historians are not guilty of projection?"

Elkins's book, just published by Routledge, is a gentle jab at his profession's habit of generating "intricate and voluminous" interpretations of paintings. Today's art historians, he writes, have become almost clinically "suspicious of simplicity." Take recent readings of Giorgione's *La tempesta*, the pastoral scene once summed up by a sixteenth-century observer as yet "another picture of a gypsy and a shepherd in a landscape with a bridge." In the twentieth century, scholars have recast the work as everything from a commemoration of the Venetians' capture of Padua in 1509 to a portrayal of the discovery of Moses by Pharaoh's daughter, Bithia. (A rival interpretation sees *La tempesta* as a portrait of a young Paris and his nurse; in this reading, the lightning that sparks in the background presages not a rainstorm but the collapse of Troy.) Another scholar, Salvatore Settis, was devoted to the notion that the painting is an implicit retelling of the expulsion from Eden. To prove his theory, Settis was forced to argue that a piddling water snake in the foreground represents the evil serpent himself. Four centuries of interpretation, Elkins concludes, haven't gotten anyone closer to the truth of Giorgione's painting. If anything, scholars have only ventured further afield.

Or off the deep end. Elkins's book catalogs with impish delight work by critics and academics who have stared at their favorite paintings for too damn long. For example, the German scholar Bernhard Koerner has argued that in *Rape of Ganymede,* Rembrandt inscribed a heraldic fertility symbol into the zigzag urine stream of his infant subject. Another art historian, Sidney Geist, has offered an alarmingly sexual subtext to Cézanne's *Small Houses at Auvers.* In Geist's hands, a sun-dappled scene is transformed into a Freudian fantasia in which houses and hillocks form the contour of a hermaphrodite with one phallus and multiple labia. (Those embarrassed by Georgia O'Keeffe's flower paintings take heart.) The biggest howler cited by Elkins, however, is Frank Meshberger's 1990 analysis of Michelangelo's Sistine Chapel ceiling—one based entirely on the notion that the purple folds of drapery behind the Lord in the *Creation of Adam* panel depict a precise outline of the human brain. The leg of one of the angels hovering behind God, writes Meshberger, "represents the pituitary stalk."

Carlström "seems to hallucinate meanings into paintings—but who is to say which mainstream historians are not guilty of projection?"

Elkins recognizes that not all intricate readings of paintings are acts of excess. He professes great admiration, for example, for Leo Steinberg's 113-page exploration of visual paradoxes in Leonardo's *Last Supper.* (Among other things, Steinberg wonders why the seated Christ is as tall

ART INSTITUTE OF CHICAGO

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as the standing St. Bartholomew and muses at length over the strange positioning of Christ's hands.) What troubles Elkins are the many essays by his contemporaries that try to "solve" a painting, "to bring its essential significance onto the page intact and whole." Critics may retort that the Sherlock Holmes approach is no longer fashionable in these ambiguity-loving times. Yet as Elkins sees it, the traditional scholar who decodes iconography à la Erwin Panofsky is engaged in the same misguided enterprise as the vanguard theorist who covers a canvas with a thick Lacanian varnish. Both treat paintings, fundamentally, as jigsaw puzzles, as "structures that can be assembled and disassembled."

Such laborious gamesmanship is a relatively new pastime, argues Elkins. The ancients rarely wasted more than a few hundred words describing the content of a canvas; a painting's subject matter was treated as a given, not a puzzle. (The Romans felt that each painting had a *sensus litteralus,* or literal meaning.) Giorgio Vasari could illuminate a Raphael masterpiece in a couple of paragraphs, tops. Scholars of the past, Elkins writes, often reveled in the elusiveness of art. The term "je ne sais quoi," for example, was coined in a 1671 book by the French theorist Dominique Bouhours to celebrate the mysterious subject matter of works like *The Garden of Earthly Delights.* In those days, it was felt, a masterpiece could speak—or not speak—for itself.

So how did art historians become addicted to reading between the brush strokes? Elkins, not one to solve a mystery himself, offers multiple answers, none fully satisfying. Perhaps, he suggests, today's scholarship is the result of intellectual Darwinism—and arcane, eighty-page interpretations are the scholarly equivalent of a peacock's tail, showy but ultimately useless. Maybe attenuated explanations are the unfortunate upshot of psychoanalysis and surrealism. Or, Elkins speculates, it could simply be that art historians' "minds begin to wander" in response to pictures that now appear "so familiar that they have become not only a little boring but even faintly nauseating." In the end, his conclusion is a more Derridean one. "Pictures are effectively and forever without meaning," Elkins writes. "Art history is the bruise that has grown up around that injury." In other words, art historians write so much because there's ultimately nothing to say. It's a pretty dispiriting view of his own discipline—almost as if Elkins sees his colleagues as professorial variants of Vladimir and Estragon, papering over the void with academic chatter.

Yet, for all the harsh judgments in his book, Elkins claims that his diagnosis of academic "pathology" is made without censure. "Dense interpretations are inevitable and often charming," he says. If this sounds like backtracking, it may be because the charge of excess could easily be leveled at Elkins himself. In the past year alone, he has published two *other* critiques of current scholarship: *Our Beautiful, Dry, and Distant Texts* (Penn State, 1998), an interrogation of the semiotic turn in art history, and *On Pictures and the Words That Fail Them* (Cambridge, 1998), another treatise on the irreducibility of images. Despite this evidence, Elkins rejects the interpretation that he's become a professional gadfly. He's not trying to change the way art historians work, he says. He simply wants to point out the dangers of becoming hermeneutically unhinged. After all, no matter how strenuously a theorist underscores the absurdity of the enterprise, Elkins says, a true scholar is still going to puzzle over paintings. "An art historian just can't get away from complexity," he says with a sigh. "That is, unless you're Sister Wendy."

DANIEL ZALEWSKI

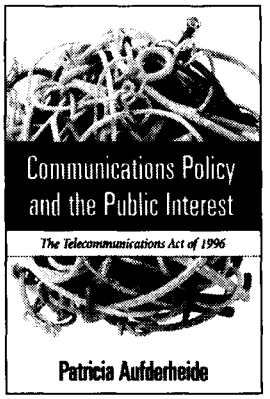
SEX IN SANSKRIT

FOR ENGLISH-LANGUAGE READERS, THE KAMA Sutra of Vatsyayana has long been something of a mystery wrapped in rumor and concealed under layers of footnotes, commentaries, and outright fiction. The first translation of this ancient Hindu treatise on love and sex appeared in 1883, privately printed in an edition of 250 for the Hindoo Kama Shastra Society of London and Benares. The society, however, did not exist. It was a censor-dodging front for the amateur orientalist F.F. Arbuthnot and his co-translator, the swashbuckling explorer and ethnographer Sir Richard Francis Burton, who was infamous for cutting a swath through the bordellos of the East in the name of research. Spurred by popular murmurings about its catalogs of sexual positions, the text was soon pirated around the world, becoming a best-seller decades before its first official publication in 1962. Since then, there have been steamily illustrated Kama Sutras, Kama Sutras freely adapted for women and gay men, even a Kama Sutra for cats.

This month, a work of imaginary scholarship from the indisputably real University of Chicago Press adds perhaps the strangest chapter yet to the publishing history of this classic. *Love in a Dead Language*, a novel by the Sanskrit scholar Lee Siegel, recounts the erotic misadventures of Leopold Roth, a fiftysomething Sanskritist with

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Guilford Titles for Informed Readers



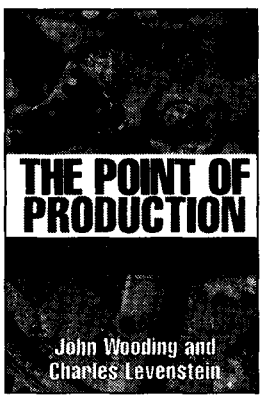
Communications Policy and the Public Interest

The Telecommunications Act of 1996

Patricia Aufderheide

"Simply one of the most important books ever published on communications law and policy."
—**Douglas Gomery,** *American Journalism Review*

Paper, ISBN 1-57230-425-1, Cat. #4E0425, $22.95



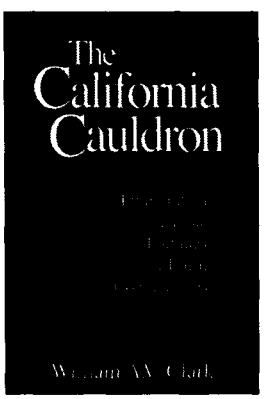
The Point of Production

Work Environment in Advanced Industrial Societies

John Wooding and **Charles Levenstein**

"This thorough, scholarly work offers deep understanding of the specific problems and broad issues of worker health and safety."
—**Ray Elling, University of Connecticut Health Center**

Paper, ISBN 1-57230-447-2, Cat. #4E0447, $16.95



The California Cauldron

Immigration and the Fortunes of Local Communities

William A. V. Clark

"This book offers a wealth of new insight into the local complexities of immigration—and its enduring future promise for the 21st-century United States."
—**Peter A. Morrison, RAND Corporation**

Cloth, ISBN 1-57230-403-0, Cat. #4E0403, $27.95

Social Ecology after Bookchin

Edited by Andrew Light

"This is an important and thought-provoking book on one of the most controversial thinkers in the ecological tradition." —**Michael Freeden, Oxford University, UK**

Paper, ISBN 1-57230-379-4, Cat. #4E0379, $19.95

Communicating Across Cultures

Stella Ting-Toomey

"The book presents excellent examples of communication across cultures as well as practical advice on how to improve communication." —**Harry C. Triandis, University of Illinois, Champaign**

Paper, ISBN 1-57230-445-6, Cat. #4E0445, $35.00

The Idea of Public Journalism

Edited by Theodore L. Glasser

"Glasser assembles major figures in academia to discuss the strengths and weaknesses of public journalism.... Anyone interested [in public journalism] will find much here to contemplate." —**Davis "Buzz" Merritt, author of *Public Journalism and Public Life***

Paper, ISBN 1-57230-460-X, Cat. #4E0460, $21.95

The Age of Migration

International Population Movements in the Modern World

Second Edition

Stephen Castles and Mark J. Miller

"The best introduction to the movement of people across national borders."
—**Philip Martin, University of California, Davis**

Paper, ISBN 1-57230-382-4, Cat. #4E0382, $23.95

Prices slightly higher outside the U.S. and Canada.

Available at better bookstores.

GUILFORD PUBLICATIONS Dept. 4E, 72 Spring Street, New York, NY 10012

CALL TOLL-FREE: 800-365-7006 **Fax:** 212-966-6708 **E-mail:** info@guilford.com

Website (secure online ordering!): http://www.guilford.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Siegel's own translation of the Kama Sutra is the only genuine element in the book.

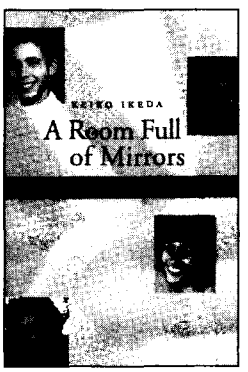
a serious Richard Burton complex who is obsessed with the idea that he has never made love to an Indian woman. Roth smokes Viceroys and sips Bombay gin with his curries , but he yearns to move on from the oral and anal "to the phallic and then the genital stages of Indology." And so, while chaperoning a bogus study-abroad trip, he seduces a nubile, airheaded, thoroughly American undergraduate named Lalita Gupta following the Kama Sutra as if it were *The Rules*. Back at home, he finds himself charged with rape, suspended for sexual harassment, and abandoned by his wife. Roth is then discovered in his office bludgeoned to death with a Sanskrit dictionary. A disgruntled graduate student is charged with piecing together his story from his incomplete translation of the Kama Sutra and rambling autobiographical commentary on the text, along with an array of newspaper clippings, shredded notes, letters, CD-ROM printouts, and other literary flotsam.

At the University of Chicago Press, there is some anxiety about Siegel's boundary-pushing dalliance with fiction. Says his longtime editor David Brent, "The fact that we put this first in our catalog says that we have the highest hopes for a general audience. But we couldn't be more nervous. With experimental literature, you don't have the same confidence as you do with scholarly literature that the audience will immediately understand what the book is." On the back cover, beneath glowing endorsements from both a Sanskritist and a Pulitzer Prize judge, there's a "Publisher's General Warning" assuring readers that, yes, the pages in the section titled "Wives and Mistresses" are meant to be upside down.

Siegel himself, a professor of Indian religions at the University of Hawaii, takes a lighthearted view of the matter. "I think they should have gone further and just said, 'All the errors in this book are intentional.'" And as for the bound-in Kama Sutra board game he invented for the book, Siegel says, "I haven't been able to get anyone to play it with me, so I'm not sure if it's any good. I don't know if it takes ten minutes to play or four days!"

While *Lolita* and *Pale Fire* are obvious inspirations for *Love in a Dead Language*, Siegel says the book that really made him love literature was

Reflecting America



A Room Full of Mirrors
High School Reunions in Middle America
KEIKO IKEDA
Drawing on candid personal narratives derived from reunions ranging from the fifth to the fiftieth, this pathbreaking book demonstrates that for many Americans the high school reunion is a rich, poignant experience and a dramatic moment in the construction of self and meaning in adulthood.
$35.00 cloth

Imagining the Nation
Asian American Literature and Cultural Consent
DAVID LEIWEI LI
This book identifies the forces behind the explosive growth in Asian American literature. It charts its emergence and explores both the unique place of Asian Americans in American culture and what that place says about the way Americanness is defined.
$45.00 cloth

Asian/American
Historical Crossings of a Racial Frontier
DAVID PALUMBO-LIU
This book argues that the invention of Asian American identities serves as an index to the historical formation of modern America. By tracing constructions of "Asian America" to an interpenetrating dynamic between Asia and America, the author obtains a deeper understanding of key issues in American culture, history, and society.
$24.95 paper $65.00 cloth

NOW IN PAPERBACK
Morning Glory, Evening Shadow
Yamato Ichihashi and His Internment Writings, 1942-1945
Edited, Annotated, and with a Biographical Essay by GORDON H. CHANG
"An intriguing view of a shattering episode that continues to be a defining experience for Japanese Americans."—*San Francisco Chronicle*
$24.95 paper $65.00 cloth

Stanford University Press
800·872·7423 | www·sup·org

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Tropic of Cancer by Henry Miller, a close friend of his parents and his childhood Ping Pong partner. "He's really the one who made me say, 'Wow! Being a writer is so cool! Here's this guy who plays Ping-Pong and likes young girls. And he's a writer!'"

Against Miller's objections, Siegel decided to channel his writerly ambitions into scholarship after his footnote-studded first attempt at a novel was rejected by a raft of publishers. While Siegel characterizes his first academic book for Chicago as "extremely scholarly," by the time he wrote his second, *Net of Magic: Wonders and Deceptions in India* (Chicago, 1991), he had dispensed with footnotes and bibliography and begun experimenting with the kind of fictional interludes he thought the reality of India demanded. With *City of Dreadful Night: A Tale of Horror and the Macabre in India* (Chicago, 1995), written in a narrative style that crossed Victorian gothic, Hindu mythology, and midnight slasher movies, he heeded his editor's advice and presented the work as pure fiction.

Ironically, *Love in a Dead Language* has its origins in a scholarly project of the most straitlaced kind: a full translation of the Kama Sutra that Penguin India had shown some interest in publishing—under the pseudonym Leopold Roth. But as Siegel found himself getting more interested in the fictional possibilities of his alter ego,

a thicket of faked references, epigrams, and sources—not to mention digressions on the sex lives of hermaphroditic snails—began edging out the text itself. In fact, Roth/Siegel's greatly abridged translation of the Kama Sutra is virtu-

Instinct and Intimacy

POLITICAL PHILOSOPHY AND AUTOBIOGRAPHY IN ROUSSEAU

A fresh, new analysis of Rousseau and his theories through an examination of his autobiographies.

Margaret Ogrodnick

CLOTH $50.00 • MAY

Women's Lives

THE VIEW FROM THE THRESHOLD

A look at the biographies and memoirs of women who have wrestled with their own boundaries and in the process altered the face of literature and the world.

Carolyn Heilbrun

PAPER $13.95 • MAY

The Rites of Men

MANHOOD, POLITICS, AND THE CULTURE OF SPORT

More than just a game, sport has profound political and social consequences, promoting masculine dominance and a super-aggressive ideal of manhood.

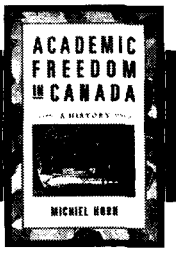
Varda Burstyn

PAPER $24.95 • JUNE

Academic Freedom in Canada

A HISTORY

Covering issues from the resistance in universities to Darwinist thought, to the experience of women, to "political correctness."



Michiel Horn

CLOTH $39.95 • MAY

UNIVERSITY OF TORONTO PRESS

PHONE 1-800-565-9523 • FAX 1-800-221-9985 • CATALOGUES ON-LINE WWW.UTPRESS.UTORONTO.CA

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

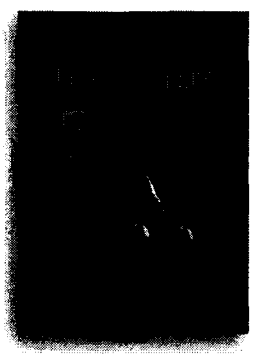
ally the only nonfalsified element in the book. "But I didn't let it force me to do anything I didn't want to do," Siegel emphasizes. "And I never thought I'd say that about the Kama Sutra!"

At the end of his commentary, Leopold Roth concludes that abstract terms can only be fixed in a dead language. Thus "we cannot comprehend...our word *love*, that morphemic wafer on a quivering tongue, that small, dark, vermicular, spermatic squiggle from the tip of a pen." As for Lee Siegel, he says he wrote the book partly in order to explore the different modes—high and low, philosophical, poetical, and hysterical—we have developed for talking about love. "I wanted to look at the relationship between, say, Harlequin romances"—*By Love Fulfilled*, a bodice ripper by Siegel's mother, is listed in the bibliography—"and books like *Madame Bovary*. It fascinated me that some of the worst books in the world are written about love, and some of the best ones, too."

Like Roth, Siegel has a history of getting unusually close to his subjects. While working on *Net of Magic*, he joined the International Brotherhood of Magicians and worked up a few tricks of his own, performing such feats of research as walking across hot coals. He's currently working with Penn and Teller on a television documentary about magic around the world. Not, he insists, that he's interested in learning any new tricks. "I'm only doing it as a way of giving something back to the street magicians of India. Because of them, I got to write a book. But the only thing they've ever gotten from knowing me is that my friends show up, smoke their dope, and ask them to do magic."

JENNIFER SCHUESSLER

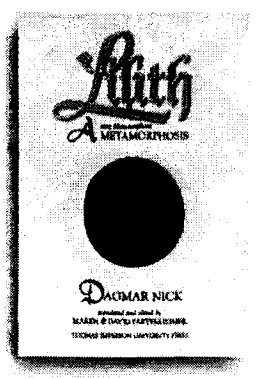
THOMAS JEFFERSON UNIVERSITY PRESS



THE BURNING OF LOS ANGELES
By Samuel Maio

In L.A., conventional rules and behavior give way to violence, lust, and chaos that mark our times.

$20 cloth
$10 paper



LILITH
By Dagmar Nick
Translated and edited by
Maren & David Partenheimer

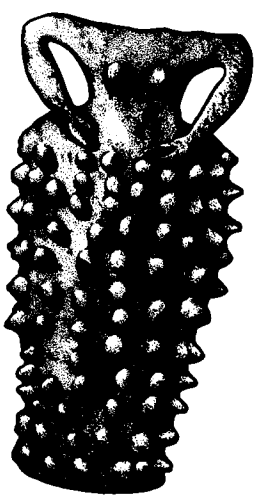
Dagmar Nick retells the story of Adam's legendary first wife and spins the tale with imagination, insight, and compelling language. Excellent for students of German.

$10 paper

THOMAS JEFFERSON
Toll free (800) 916-6802
Fax (660) 785-4181
www2.truman.edu/tjup

"The quintessence of decades of research

...it excellently illustrates the various manifestations of the Goddess....the ideas of Marija Gimbutas about the 'Old European' civilization are controversial, but they are built on strong arguments and valid bases, which make it indispensable for her dissident colleagues to take heed of her writings."
—Edgar Polomé, Editor of the *Journal of Indo-European Studies*



MARIJA GIMBUTAS
The Living Goddesses
Edited & supplemented by Miriam Robbins Dexter

$35.00 at bookstores or order 1-800-822-6657

University of California Press
www.ucpress.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Spring Books from Yale

The Stakeholder Society
Bruce Ackerman and Anne Alstott

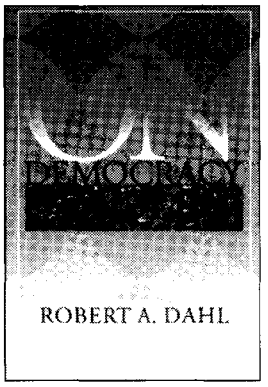
"A Big New Idea so bold in its simplicity, so pure in its claims to justice, . . .that the only shock is that it is certain to get a hearing as the fight to fix Social Security heats up this year."—Mathew Miller, *New York Times Magazine*

"This provocative book outlines an ambitious proposal to put our collective money where our rhetoric is."—*Publishers Weekly*
$26.00

On Democracy
Robert A. Dahl

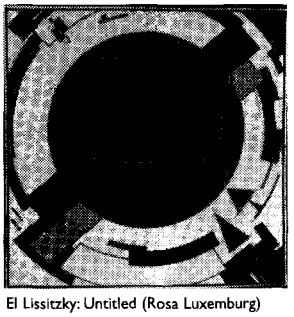
"A clear, understandable overview of democracy."
—*Kirkus Reviews*

"Dahl does a complex topic in a clear, concise and common–sensical manner, and in a style accessible to the general reader."—Marc F. Plattner, *New York Times Book Review*
$20.00

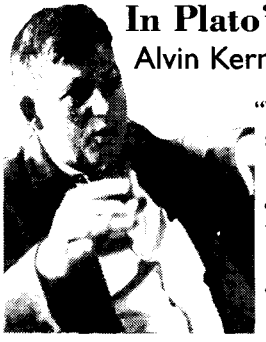


Farewell to an Idea
Episodes from a History of Modernism
T. J. Clark

In this far-reaching book, acclaimed art historian T. J. Clark offers a new vision of the social history of modern art, focusing on specific moments during the last 200 years when art came under attack from the outside world.
210 b/w + 30 color illus. $45.00


El Lissitzky: Untitled (Rosa Luxemburg)

In Plato's Cave
Alvin Kernan



"With its striking qualities of clarity and candor, Kernan's book is a record not only of a highly distinguished career but of the extraordinary developments during that career in some of the most distinguished of American university departments of literature.

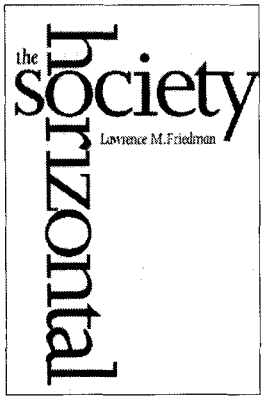
"This is an important book."—Frank Kermode
12 illus. $25.00

The Ambitious Generation
America's Teenagers, Motivated but Directionless
Barbara Schneider and David Stevenson

"This book persuasively shows that the current generation suffers not from a lack of ambition but from a lack of guidance. It demonstrates, once again, that adolescents need the active involvement of parents in their daily life in order to succeed. Parents, educators, school counselors, and policymakers should read this book and follow the authors' sensible advice."
—Laurence Steinberg $26.00

The Horizontal Society
Lawrence M. Friedman

Modern mass media–in particular, television–has radically and irretrievably altered our sense of identity and hence our social, political, and legal life, says Lawrence M. Friedman in this bold book.



"I find this **a thoughtful, stimulating, and well-written book.** In short, it is typical of Friedman's work."
—Kenneth L. Karst
$29.95

New World Symphonies
How American Culture Changed European Music
Jack Sullivan

Paul Whiteman, 1926 (American Jazz Institute, Rutgers University)

"Congenial, lively, and informative, this book explores how serious European composers, from Dvorák and Delius to Britten and Tippett, have drawn inspiration from America's indigenous musical culture."
—Morris Dickstein 17 illus. $30.00

Yale University Press

www.yale.edu/yup/ 1-800-YUP-READ

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Graduate Studies at the University of Minnesota

Writing History
Representing Revolution: The History of the History of the French Revolution
The Returns of Tragedy
Narrative and Cultural Memory
Disciplining History: Writing the French Revolution
Paradigms of French Critical Thought: Rethinking the General
Interculturalism, Theatricality, and Performance in
The Concept of Modernity
Deleuze and Guattari
The Self Made Map
Early Modern Rhetorics
Practices of the Classroom,
Satyajit Ray
Modernity's Others
Readings in Marxism: Walter Benjamin
Theories of the Other
Modernism and Feminism
Partition Culture / Literature

The Literary Institution
Nation & Narration
Sociocriticism
Colonialism and Culture
Gramsci
Maxims and Aphorisms: From La Roche Foucault to Nietzsche
Cogito and Its Enemies: The Paranoia of Rationality
Early Female Discourses
Introduction to Semiotics
Basic Concepts of Cinema
Aphoristic Writing.
Postmodernism, and the
Kant's Critique of Judgment
Romanticism
Imaginations/Fancy/Fantasy
Freud, Lacan, and Zizek
Aesthetic Theory
European and Amerindian Contexts
The Reinvention of America
German Intellectual History
Gadamer's Hermeneutics
German-Jewish Novelists
Writing Human Rights

Department of Cultural Studies and Comparative Literature

The Program

Our program embraces the divergent dimensions in which literature is engaged with history and social practice. The ongoing work of our faculty extends across such areas of inquiry as:

- the comparative study of national literatures;
- emergent literatures within so-called First and Third World cultures;
- the transformation of Comparative Literature as a discipline from the study of European "Weltliteratur" to a less centered orientation that includes the production of writers from former colonies, both inside and outside Europe;
- postcolonial criticism;
- questions of cultural politics;
- problems of narrative, e.g., in nation building;
- interrogation of systems of value;
- women's writing;
- film studies;
- gender and queer theory;
- language;
- psychoanalysis;
- relations between technology and subjectivity within the context of modernity;
- the study of institutional histories in relation to cultural policy.

Placement

All Ph.D. graduates since 1985 have been placed in full-time positions, in institutions such as New York University, Pennsylvania State University, Rice University, University of Southern California, and University of Texas.

The Curriculum

Our curriculum is a unique approach to intellectual inquiry and professionalization.

- The first-year core seminar is a practicum for developing critical and analytical skills, in which current theoretical perspectives are introduced in conjunction with study of specific and varied historical problems.
- A first-year seminar on pedagogy and professionalism addresses issues ranging from course design and classroom dynamics to ethical practice and academic responsibility.
- Each entering graduate student belongs to a small faculty-led mentoring group which focuses on developing skills and experience in teaching, fellowship applications, placement, and other professional concerns.
- The rest of the curriculum consists of a series of highly topical seminars built around specific areas of current research and faculty expertise, bringing students to the forefront of intellectual inquiry.

The fourteen faculty of the Comparative Literature program include eight members who are budgeted and housed in the program's home department, the Department of Cultural Studies and Comparative Literature. In addition there are five faculty members from other literature departments at the University of Minnesota. All fourteen faculty offer courses in our curriculum, serve as committee members, and advise graduate students.

The Faculty

Timothy Brennan
Literature, Colonialism, Cultural Theory
Cesare Casarino
Philosophy, Cinema, Literature, Queer Theory
Keya Ganguly
Post-Colonial Studies, Modernity, Film
Catherine Liu
Psychoanalysis, Technology, Sexual Difference
John Mowitt
Metacriticism and Popular Discursive Practices
Thomas Pepper
Psychoanalysis, Gender, Literature, Philosophy
Harvey Sarles
Pragmatics, Language, The Body and Interaction
Jochen Schulte-Sasse
Literary and Aesthetic Theory, Popular Culture
Mária Brewer (Department of French and Italian)
Twentieth-century Narrative, Theater, Cultural Theory
Peter Firchow (Department of English)
Modern British and American Literature
Jack Zipes (Department of German, Scandinavian and Dutch)
Critical Theory, Children's Literature and Folklore
Nicholas Spadaccini (Dept. of Spanish and Portuguese)
Spanish Renaissance, Baroque, and Colonial Literature
Hernán Vidal (Department of Spanish and Portuguese)
Modernization, Development, Discourse and Symbolic Production
Anthony Zahareas (Dept. of Spanish and Portuguese)
Modern Hispanic Literatures, Marginals, Madness

Program in Comparative Literature
Department of Cultural Studies and Comparative Literature
University of Minnesota
email: complit@tc.umn.edu
Web Site: http://complit.cla.umn.edu

The University of Minnesota is an equal opportunity educator and employer

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Graduate Studies at the University of Minnesota

Comparative Studies in Discourse and Society

Theoretical Constructions of Space
En-gendering Spaces in History and Theory
Suburbia
Oppositional Spaces
Sexuality Discourses in the Lusaphone and Hispanic World
Pedagogy for Cultural Studies
Augusto Boal, Paulo Friere & Critical Pedagogy
Postmodern Conditions: Deleuze and Lyotard
Freud and Lacan
Hermeneutics and Dissent in the Late Middle Ages
Cinema, Time & Movement (Deleuze)
Feminist Theory
Making of the Modern Male
Decadence
The Dark Side of the Enlightenment
The Pleasures of History
Gramsci
Interpretation of Myth
Race, Ethnicity, & Performance
Pedagogy for Cultural Studies
Culture and the Production of Modern Identity I: 1000-1750
Culture and the Production of Modern Identity II: 1750- 1900
Foucault
Interpretation of Myth
Sacred Dances and Cultural Resistance
Gender, Culture & Science
Social and Cultural Dimensions of Scientific Knowledge

The City in Film: Europe & North America
Theories of Popular Culture
Radio and the Politics of Mass Culture
Introduction to Semiotics
The Emergence of Everyday Life
Basic Concepts of Cinema
Film Texts: Image/Music/Video
Critical Analysis of Advertising as Social Communication
Race and Culture
The History and Anthropology of the Body
When Scientists Told Stories: The Rhetoric of Historicity in Early Modern European Science
Pragmatics from Pierce to G. H. Mead and Today
Rhetoric of Popular Culture
Aesthetics, Ideology, and Valuation of Art
Theories of Narrative
Literary / Cultural Criticism as a Defense of Human Rights
Poetics of States of Emergencies
Fundamentalism & Myths of Origin
The Culture of "Disposable" People
Rereading Canons from a Human Rights Perspective
A Question of Cultural Theory
Interdisciplinary Hermeneutics
Writing a Social History of Marginals
Varieties of Deviant Discourse
Contemporary Developments in Theory: QueerTheory
The Culture Industry and the Public Sphere
The Academic Knowledge Enterprise: Discourses,Practices, Institutions

Department of Cultural Studies and Comparative Literature

The Program

While most traditional humanistic disciplines tend to focus either on a given mode of discourse (art history, musicology, etc.) or a specific cultural context (American studies, European languages and literatures, etc.), our program engages a broader problematic: how discourse and cultural production both shape and are shaped by life in time, space, matter, and society. Drawing on a wide variety of theoretical positions, the program pays close attention to discourse of various types (music, film, myth, architecture, landscape and urban design, television, radio, painting, sculpture, literature, etc.) in elite, popular, folk, and mass culture, understanding these as sites and as instruments of contestation and negotiation among social forces.

At the forefront of recent directions in cultural studies, the program seeks to reassociate intellectual and cultural history with social and political history, to set discourse of various sorts within a social context, and to examine specific social formations as set within the ongoing historical process. In all this, the program encourages work that is interdisciplinary (at times, anti-disciplinary) as well as cross-cultural, embracing inquiry in such fields as:

- post-colonialism;
- gender studies;
- discourse analysis;
- cultural politics;
- film studies;
- psychoanalysis;
- space and urban studies.

The Curriculum

Our curriculum is a unique approach to intellectual inquiry and professionalization.

- The first-year core seminar is a practicum for developing critical and analytical skills, in which current theoretical perspectives are introduced in conjunction with study of specific and varied historical problems.
- A first-year seminar on pedagogy and professionalism addresses issues ranging from course design and classroom dynamics to ethical practice and academic responsibility.
- Each entering graduate student belongs to a small faculty-led mentoring group which focuses on developing skills and experience in teaching, fellowship applications, placement, and other professional concerns.
- The rest of the curriculum consists of a series of highly topical seminars built around specific areas of current research and faculty expertise, bringing students to the forefront of intellectual inquiry.

The twenty-four faculty of the Comparative Studies in Discourse and Society program include eleven members who are budgeted and housed in the program's home department, the Department of Cultural Studies and Comparative Literature. In addition there are thirteen faculty members from other departments at the University of Minnesota. All twenty-four faculty offer courses in our curriculum, serve as committee members, and advise graduate students.

The Faculty

John Archer
Architecture, Space, Suburbia, and Cities
Timothy Brennan
Literature, Colonialism, Cultural Theory
Robin Brown
Rhetoric, Discourse Theory, Pedagogy
Cesare Casarino
Philosophy, Cinema, Literature, Queer Theory
Keya Ganguly
Post-Colonial Studies, Modernity, Film
Richard Leppert
Music and Visual Culture
Catherine Liu
Psychoanalysis, Technology, Sexual Difference
John Mowitt
Metacriticism and Popular Discursive Practices
Thomas Pepper
Psychoanalysis, Gender, Literature, Philosophy
Jochen Schulte-Sasse
Literary and Aesthetic Theory, Popular Culture
Gary Thomas
Music, Comic Theory, Gay Studies, Queer Theory

Placement

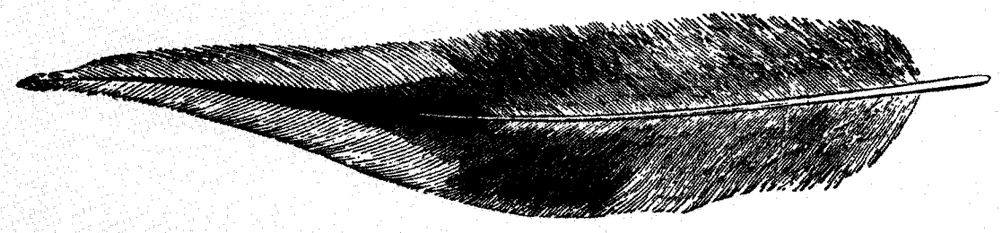
All Ph.D. graduates since 1985 have been placed in full-time positions, in institutions such as the University of Leeds (England), University of Florida, Gainesville, and Miami University (Ohio).

Program in Comparative Studies in Discourse and Society
Department of Cultural Studies and Comparative Literature
University of Minnesota
email: csds@tc.umn.edu
Web Site: http://csds.cla.umn.edu

The University of Minnesota is an equal opportunity educator and employer

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



BY PETER BEINART

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SEVERAL YEARS AGO, CHIEF HAROLD Hatcher of South Carolina's Chicora-Waccamaw tribe was visited by a young man in search of an eagle's feather. The man's mother had died, and he wanted to place the feather in her grave because he believed it would guide her spirit toward heaven.

For Chief Hatcher, it was a painful encounter. He told the young man that owning an eagle's feather is illegal—illegal that is, unless you are a member of a federally recognized Indian tribe. And the Chicora-Waccamaw are not federally recognized. In fact, they are widely thought to be extinct. According to history books, most of the Waccamaw were killed by European settlers in the eighteenth century, and the few survivors disappeared into a neighboring tribe.

Hatcher, as one might imagine, thinks the history books are wrong, and he has spent five years and hundreds of thousands of dollars trying to prove it. The culmination of his efforts—a several-hundred-page petition documenting his tribe's history, genealogy, and social structure—is now almost complete. Soon, he will jump in a gray Ford van and head to Washington, D.C., to present it to the federal government.

He will take the petition to 1849 C Street, the main building of the Department of the Interior. He will be escorted past security to the third floor, through a long, sparse hallway of black-beige tiles and blank white walls. From there he will enter a cramped conference room with a fake-wood table, where he will hand his petition to officials of the Branch of Acknowledgement and Research, the office charged with deciding his people's fate.

Waiting for Hatcher will be Lee Fleming, the branch chief. Fleming, a cautious genealogist, seems an unlikely magnet for controversy. He would hardly appear to be a threat to American Indian identity. After all, before joining the government he spent eight years as registrar of the Cherokee nation, and he looks on his work at the branch "as service to my own people."

Yet Fleming meets his guests in a conference room because threats against him and his staff make it too dangerous to see them in his office. The branch stopped meeting visitors in its offices a few years ago, after an anonymous caller announced that unless a certain tribe was recognized, there would be ten thousand bodies in body bags. At about the same time, a canister of mace was thrown through an open window into a nearby women's bathroom. After that, the branch moved from the first floor to the third floor. Its exact location is now a secret. But the threatening calls occasionally still come.

They come because the Branch of Acknowledgement and Research sits at an obscure but volatile crossroads of social science, group identity, and state power. Three anthropologists, three historians, two genealogists, two secretaries, and one branch chief are charged with interpreting the federal government's official guidelines—its sacred standards—for what constitutes an Indian tribe. Within the Bureau of Indian Affairs, branch staffers, many of whom have Ph.D.s, are seen as an academic elite. They speak reverently about network analysis and kinship ties and public ethnohistory. They are, in a sense, inheritors of the old academic dream of bringing scientific rigor to government policy that was once arbitrary and political.

But that hasn't made them especially popular in the academy. Their work is governed by a concept—tribe—that most academics view as outdated or worse. And their passion for clear-cut, objective judgments about political and social organization is not shared by a discipline—anthropology—that has been questioning such notions for decades. Boxed in by centuries of Indian law, a clique of hostile academics, political fights over Indian gambling, and power struggles between competing tribes, the branch is understaffed, underfunded, feared, despised, and condescended to. With a mounting backlog of unresolved cases, pressure from the courts, and congressional threats to abolish the office, this band of beleaguered academics may itself soon be facing extinction. To its critics, the branch is the latest manifestation of a centuries-old government tradition of forcing Indians into categories crafted from white assumptions to serve white interests. They accuse it of "administrative genocide." But to the branch staffers, the old, unfashionable categories constitute American Indians' chief source of power, and upholding them stands within the government's best tradition of progressive guardianship over the sovereign, yet dependent, nations with whom it shares a continent.

IF MEMBERSHIP in an Indian tribe was once a hardship, today it can be a boon. Federal recognition entitles a tribe's members to a host of special services—including business loans, subsidized housing, scholarships, and health care—and it exempts them from some state and federal laws. For some tribes, recognition paves the way to the windfall profits of legalized gambling. The impact of federal recognition can be dramatic—a 1976 study showed that members of unrecognized tribes were poorer, less educated, and in worse health than other American Indians.

That was certainly true for southwestern Alabama's Poarch Creeks. Denied entrance to white schools and relegated to sharecropping for much of the twentieth century, the Poarch Creek did not even have a tribal mailing address as late as the early 1970s. But in 1984, their nine-year struggle for government recognition bore fruit. By the end of the decade, the Poarch Creek operated a fourteen-thousand-square-foot office complex, a housing project, a court system, the seventeen-hundred-seat Poarch Creek Bingo Palace, and a Best Western motel. With an annual budget of close to $8 million, the Poarch Creek had become, in five years, one of

BRANCH STAFFERS ARE INHERITORS OF THE OLD ACADEMIC DREAM OF BRINGING SCIENTIFIC RIGOR TO GOVERNMENT POLICY. BUT THAT HASN'T MADE THEM ESPECIALLY POPULAR IN THE ACADEMY.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHICORA-WACCAMAW POW WOW, NOVEMBER 1998

COURTESY: HAROLD HATCHER

the largest employers in Escambia County.

But who should enjoy such opportunities, and why? At a time when the political appeal of identity politics coincides with ever more sophisticated academic demonstrations of the arbitrariness of group affiliation, this is no idle question. In distinguishing a real tribe from a mere social club, the branch must fashion practical solutions to multicultural paradoxes. It is not an easy task.

The branch's efforts stem from the often-betrayed principle that Indian tribes have inalienable rights that spring from their aboriginal status as sovereign nations. In theory at least, the federal government was never allowed simply to take Indian land. It had to sign treaties with tribes, as it would with any other sovereign power. In the nineteenth century, those treaties usually gave the United States the Indian land it wanted, in return for guaranteeing a tribe new land and recognizing its sovereignty. This meant, for instance, that states and individuals could not infringe on a tribe's right to self-government on its own territory. When Georgia declared Cherokee law null and void in the late 1820s, the Cherokee sued, and the Supreme Court ruled in their favor (although President Andrew Jackson refused to enforce the decision). In his opinion, Chief Justice John Marshall outlined the twin principles of tribal self-determination and federal guardianship that have guided Indian policy ever since. "A weak state," he wrote, "in order to provide for its safety, may place itself under the protection of one more powerful, without stripping itself of the right of government, and ceasing to be a state."

So the rights that American Indians today enjoy—to be governed by their own laws and to draw on special federal programs—are based not on their racial status but on their political status as members of a tribe that the U.S. government recognizes as sovereign. The problem is that, historically, the government's decisions about which tribes to recognize have been arbitrary at best.

For most of the nineteenth century, tribes were recognized through treaties in which the United States took Indian land by threatening to wage war or after successfully doing so. But tribes that didn't pose an obstacle generally weren't offered a treaty. By the time the United States came into being, for instance, the Indian frontier was at the Appalachian Ridge. Many East Coast tribes had already been in contact with Europeans for centuries, and by 1789 they no longer posed any military threat or held any territory worth taking. The federal government had no reason to recognize their sovereignty, especially since whites generally believed that eastern Indians were dying out. And even west of the Mississippi, smaller tribes were sometimes overlooked: because they were confused with another tribe; because they isolated themselves on land the settlers did not want; or because they did not make their presence known by force of arms.

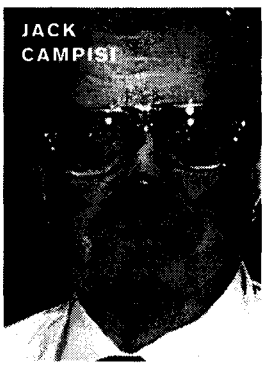
Then in 1871, when the Indian wars were largely over, the United States stopped signing treaties. After that, tribes could gain recognition through an act of Congress or a presidential order. But neither the legislative nor the executive branch had much incentive to grant recognition. To the contrary, most federal Indian policy in the late nineteenth and the early twentieth centuries aimed not at extending tribal sovereignty but at undoing it through legislation like the 1887 Dawes Act, which broke up Indian reservations and tried to force Indians to assimilate with whites.

That changed briefly in 1934, when a New Deal law called the Indian Reorganization Act (IRA) provided tribes with funds for economic development and the purchase of land. In order to decide which tribes should qualify, government agents interviewed Indians and visited their communities. In the process, they dis-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"I THINK THEY'VE CONNED CONGRESS," CAMPISI SAYS ABOUT THE BRANCH ACADEMICS. "I HAD STUDENTS WHO COULD WRITE AND RESEARCH AROUND THEM A HUNDRED TIMES."

covered deserving tribes that lacked government recognition, and twenty-one were recognized under the IRA's auspices. But federal activism was short-lived. For the next several decades, Indian policy was marked by neglect. Except for the odd tribe able to interest a powerful member of Congress in its cause, unrecognized tribes remained invisible.



Then came the 1960s. Inspired, like so many historically disfranchised groups, by the civil rights movement, American Indians began to protest politically. Spectacular confrontations between Indian activists and government agents, at Alcatraz in 1968 and at Wounded Knee in 1973, captured front-page attention. But much of the real action took place in the courts. A series of lawsuits aimed at enforcing long-violated treaties made the recognition issue impossible for Washington to ignore.

In 1975, the Passamaquoddy tribe asked the United States to sue the state of Maine for land taken in violation of a 1790 federal law. The federal government refused, noting that the Passamaquoddy were not federally recognized, at which point a judge ruled that the tribe could contest its lack of recognition in court. Around the same time, several unrecognized tribes in Washington State sued to enforce an 1855 treaty promising their ancestors a share of the salmon in the Columbia River Basin, and a Seattle judge ordered the Bureau of Indian Affairs systematically to review their status.

It was increasingly clear that if the bureau did not come up with a coherent process for evaluating tribes' demands for recognition, the courts would. And to add to the pressure, in 1975 Senator James Abourezk of South Dakota, a champion of tribal rights, got Congress to fund the American Indian Policy Review Commission (AIPRC). In its report two years later, the commission identified 133 unrecognized tribes, representing more than a hundred thousand people (compared with a recognized Indian population of less than two million), and found that "the results of 'non-recognition' upon [those] Indian communities and individuals has been devastating." Abourezk then introduced legislation to the effect that any Indian group that could show it had been viewed as a tribe by the government or by other tribes, or had a functioning tribal council, deserved recognition unless the Bureau of Indian Affairs could prove otherwise.

The bureau was in a panic. Not only did it fear losing control over the recognition process; it also feared that if Congress followed the Abourezk commission (which bureau officials called A-PRIC), the doors would be thrown open to scores of dubious new tribes, each hungry for a share of the bureau's meager budget. The bureau raced to draft administrative guidelines that would quell Congress's appetite for legislation. After endless negotiations, and several revisions, it succeeded. In the fall of 1978, the bureau published its "Procedure for Establishing That an American Indian Group Exists as an Indian Tribe" and created the Branch of Acknowledgement and Research to carry it out. The bureau had worked with anthropologists before; but now a new cadre of academic experts was imported into its offices. Abourezk's bill withered, and the courts began to back off as well, instructing tribes that they would not rule on recognition cases unless the tribes first petitioned the branch.

The regulations, although revised in 1994, remain essentially as they were in 1978: a hybrid of legal precedent and ethnographic method. The lettered criteria require a petitioning group to show that (e) its members descend from a tribe that dates to initial sustained white contact and that (b) the tribe has remained a distinct community with (c) a structure of political authority ever since. If petitioners can meet these and additional technical criteria, they are entitled to the fruits of their tribe's aboriginal sovereignty. The men and women who wrote the regulations believed they had come up with a simple, straightforward process that could quickly dispatch a problem that the government had been bungling for generations. In 1978, an Interior Department official told a congressional hearing that the branch would eliminate its backlog in two years. It has not turned out that way.

"I'VE GOT PETITIONS

all over the damn place in binders. This has become a major cottage industry. I don't see why all this is necessary." Jack Campisi is navigating his cluttered office, which sits atop his garage in the tiny town of Red Hook, New York. On one set of shelves are boxes upon boxes bearing the names of different tribes. On a wall is a map of the United States with colored pins designating the tribes for which he has worked. He points out his eighteenth box devoted to the Lumbee tribe and sighs. "That's why the place looks the way it does."

Campisi, a genial man in his late sixties with an anthropology Ph.D. from SUNY Albany, has worked for more than two dozen unrecognized tribes since 1978. In a sense, he owes his career to the branch. But if that has engendered goodwill on his part toward the office, it is hard to find. "I think they're incompetent. I think they're arbitrary. I don't necessarily think they're racist, but I don't think they understand that they're accepting the results of racism.... I think they've conned Congress and conned the administration that they're somehow this superlative research center, and God, I had students at Wellesley that could write and research around them a hundred times."

COURTESY JACK CAMPISI (ABOVE); USF PHOTOGRAPHY (BELOW)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

AP/WIDE WORLD PHOTOS

SENATORS JAMES ABOUREZK AND GEORGE McGOVERN MEET WITH SEFERT YOUNGBEAR, RUSSELL MEANS, AND CROW DOG AT WOUNDED KNEE, 1973

Campisi is a senior member of a group of anthropologists and historians, many of whom work for petitioning tribes, who feel the branch represents a disastrous marriage of academic research and government policy. Their objections start with the concept of tribe itself, which Susan Greenbaum, an anthropologist at the University of South Florida, says "has been torn apart and pretty much discarded in anthropology." In particular, they believe that the branch's search for lost tribes relies on two particularly dubious ideas.

The first idea is that a tribe must possess a formal political structure. Criterion (c) requires that "the petitioner has maintained political influence or authority over its members as an autonomous entity from historical times until the present." Branch staffers note that their guidelines specifically state that informal leadership, exercised by people not holding an office or title, is valid. But critics claim that informal leadership is rarely documented and that the branch accords little weight to oral history not based on firsthand experience. This, they argue, leaves written documents, largely generated by government officials, as the only way to prove "political influence or authority" hundreds of years ago. Since government officials usually interpreted "political influence or authority" to mean hierarchical institutions, they often overlooked real leadership or found artificial leaders who served their interests. Raymond Fogelson, an anthropologist at the University of Chicago, puts the problem this way: "By tribe, they [the branch] have a fixed notion of a tribal government—chief, tribal council, et cetera. That's one form of social control. But in other tribes, there might be another form of social control. It might be gossip, sorcery, whatever, but the people felt themselves a community. Very often the official forms of government were formed in interaction with whites because whites needed someone to deal with."

Indeed, according to its critics, the branch fails to acknowledge that Indians from unrecognized tribes were, almost by definition, obscured from white authority's view. Writing about the nineteenth century, one American Indian historian notes that "it is difficult to locate an Indian community in the East that is not associated with a swamp, a hollow, an inaccessible ridge, or the back country of a sandy flatwoods. Secrecy meant survival during those years." It's a Catch-22: The government demands evidence of formal political authority from precisely those tribes that were not likely to exercise it.

The second attack on the branch's notion of tribe is that it envisions an unrealistic degree of cultural and even racial isolation. Even before white contact, critics note, the boundaries between tribes were often per-

ARIZONA

The Politics of Fieldwork
Research from an American Concentration Camp
LANE RYO HIRABAYASHI

Examines the case of a doctoral student in anthropology hired to conduct ethnographic fieldwork in a Japanese American internment camp during World War II. Drawing from personal letters and fieldnotes, the book relates daily life, fieldwork methodology, and politics at the camp.

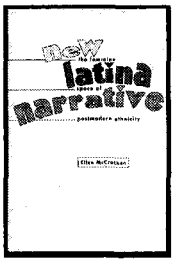
230 pp., $35.00 cloth

Speaking Chicana
Voice, Power, and Identity
Edited by D. LETTICIA GALINDO and MARÍA DOLORES GONZALES

A multifaceted approach to the study of Chicana speech. Ten contributors discuss such topics as language varieties and attitudes; bilinguality; codeswitching; cultural identity and language; language in literature and art; taboo language; and legal discourse.

230 pp., $19.95 paper, $45.00 library cloth

New Latina Narrative
The Feminine Space of Postmodern Ethnicity
ELLEN McCRACKEN



Opens the conventional boundaries of Latino/a literary criticism, incorporating elements of cultural studies theory and contemporary feminism and discussing the works of more than two dozen writers.

256 pp., $19.95 paper, $40.00 library cloth

The University of Arizona Press
1230 N. Park Ave., Tucson, AZ 85719
1-800-426-3797 • www.uapress.arizona.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Warring Fictions
Cultural Politics and the Vietnam War Narrative
By Jim Neilson
"Clearly an accomplished, well-written, and thoroughly documented study of the American fiction on the Vietnam War." –Jeffrey Williams, editor, *minnesota review*
$45 unjacketed cloth, $18 paper

To Make a New Race
Gurdjieff, Toomer, and the Harlem Renaissance
By Jon Woodson
How a Greek exile and mystic teacher influenced America's Harlem Renaissance
$45 unjacketed cloth, $18 paper

Reclaiming Community in Contemporary African American Fiction
By Philip Page
An examination of how the works of five African American writers reveal the power of communal bonds
$45 unjacketed cloth, $18 paper

The Pursuit of a Dream
By Janet Sharp Hermann
The New York Times Book Review described this story of a utopia created by Mississippi freedmen as "historical writing at its best. . . her research is impressive and is presented in balanced, ironic prose."
$17 paper

Gertrude Stein and Richard Wright
The Poetics and Politics of Modernism
By M. Lynn Weiss
The Stein-Wright connection and its meaning for American literature and literary history
$37 cloth

American Exceptionalism
By Deborah L. Madsen
A close-up look at America's perceived historical ideal
$18 paper

Find at your favorite bookstore or call 1-800-737-7788.

UNIVERSITY PRESS OF MISSISSIPPI
http://www.upress.state.ms.us

MODERN ANTHROPOLOGISTS HAVE LARGELY DISCARDED THE NOTION OF "TRIBE."

meable and shifting; intertribal adoptions and marriages were common. Writing about the Mashpee of Massachusetts, a heavily intermarried tribe whose petition is awaiting branch review, the UC-Santa Cruz anthropologist James Clifford has argued that their "later openness to outsiders—as long as the newcomers intermarried and conformed to Indian ways—was a continuation of an aboriginal tradition, not a loss of distinct identity." Branch officials vehemently deny that the regulations demand isolation. They accept that tribal members will intermarry into other tribes and into the community-at-large. They also point to guidelines that state "as long as the group has continued to maintain tribal existence, cultural assimilation is not a problem." The Poarch Creek, for example, followed the Baptist, Episcopalian, and Holiness faiths, as did whites and blacks in south Alabama. Yet the fact that they went to their own churches provided evidence of tribal community. The Poarch Creek also included in their petition a snippet from a local newspaper of the 1930s that reported that whites and Indians both played baseball on one Fourth of July, but that the Indians maintained their own diamond.

Nonetheless, critics argue that by relying so heavily on written (and, therefore, usually white) sources, the branch allows racial criteria in through the back door. The branch may insist that it is interested only in a tribe's legal status, and not with establishing the exact details of anyone's genetic makeup or skin color. But as Greenbaum has written, "This need for external validation will likely pose difficulties for several groups whose members do not 'look Indian,' especially in southern states where the smallest degree of Black ancestry is generally sufficient to overrule any other possible ethnicity." The branch, for instance, ruled that the United Houma Nation of Louisiana could not prove that its members descended from the original Houma tribe under criterion (e). But Campisi, who worked for the Houma for fifteen years, argues that since censuses in nineteenth-century Louisiana usually included categories for only "white" and "colored," such an expectation is unfair.

The branch's harshest opponents take the argument about race even further—claiming that the branch perpetuates prejudice against intermarried tribes in its evaluation of current Indian life. Russell Barsh, a law professor currently teaching at Dartmouth, represented the Samish of Washington State, the only tribe to overturn a branch decision in court. The case was less about whether the Samish constituted a community in the past than about whether they constitute one today. The branch said they do not, and Barsh believes that it overlooked strong evidence of contemporary social organization because it decided that even though the Samish "were staying in touch, going to meetings, caring about the community, they were just too white. That racially, genetically they couldn't be an Indian tribe." He adds: "They send someone out for a few days to meet with people. You can't do anthropology in a few days. What do they find out in those few days? They find out what they *look* like."

Behind the specific criticisms lies a more fundamental allegation of bad faith, often tinged with personal hostility. "I really don't like these people. I'll say that up front," says Greenbaum, who was contracted by the branch to do anthropological fieldwork on the Miami of Indiana and who says its staff denied the tribe recognition over her objections. William Starna, an anthropologist at SUNY Oneonta, suspects that two papers he authored on the recognition process were rejected by journals on the advice of current or former branch officials acting as anonymous referees. He charges the branch with "a real attempt to squelch any criticism from anyone in the academic community." The branch's academic detractors mock what Starna calls its "pretensions of doing academic research" and what Campisi calls its "anthrobabble." To them, the branch's outdated notions of tribe and its credulity about government sources are simply a cover. The real issue is that the Bureau of Indian Affairs doesn't want to recognize

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM CHICAGO

The Passing of an Illusion
The Idea of Communism in the Twentieth Century
François Furet
Translated by **Deborah Furet**
"[Le passé d'une illusion] is an important book. . . . It is about the self-serving myths of our century and the illusions we still harbour concerning them . . . it is the first stab at a twenty-first-century history of our time."—Tony Judt, *Times Literary Supplement* [review of the French edition]
Cloth $35.00

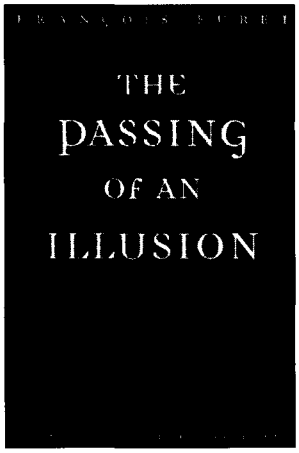
The Old Regime and the Revolution
Volume 1: The Complete Text
Alexis de Tocqueville
Edited with an Introduction and Critical Apparatus by **François Furet** and **Françoise Mélonio**
Translated by **Alan S. Kahan**
"A dignified and eloquent rendering of Tocqueville's text. . . . Should become the standard text in English."—James T. Schleifer, coeditor of the French edition of Tocqueville's *Democracy in America*
Cloth $32.50

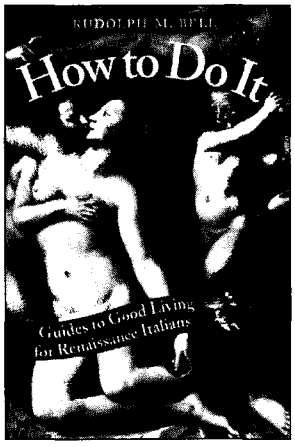
How to Do It
Guides to Good Living for Renaissance Italians
Rudolph M. Bell
"Rudolph M. Bell . . . turns up a wealth of information on how the Medicis and more common folk reproduced and raised their children. . . . The result is an uncommon piece of cultural history, self-help, and how-to in the age of Leonardo."
—*Publishers Weekly*
Cloth $25.00

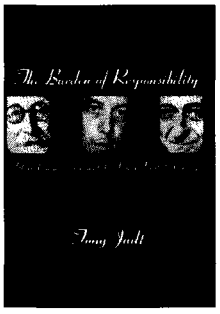
The Nature of the Book
Print and Knowledge in the Making
Adrian Johns
"A detailed, engrossing, and genuinely eye-opening account of the formative stages of the print culture we now take for granted. . . . This is scholarship at its best."—Merle Rubin, *Christian Science Monitor*
Cloth $40.00

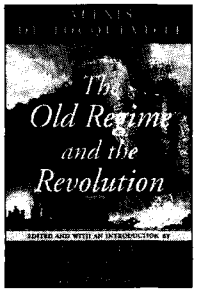
The Burden of Responsibility
Blum, Camus, Aron, and the French Twentieth Century
Tony Judt
"[An] elegantly difficult, eloquent and instructive study of intellectual courage in the face of what the author persuasively describes as intellectual irresponsibility. . . . A morally lucid and penetrating book, the product of long and deep thinking."—Richard Bernstein, *New York Times*
Cloth $17.50

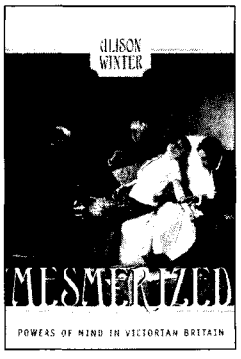
Mesmerized
Powers of Mind in Victorian Britain
Alison Winter
"Drawing on an astoundingly rich store of archival material from museums, libraries, hospitals and record offices, Alison Winter sets out in her beautifully (and often comically) illustrated study to prove how central mesmerism was to the Victorian way of life. . . . Impeccably researched."—Rosemary Ashton, *Sunday Telegraph*
Cloth $30.00

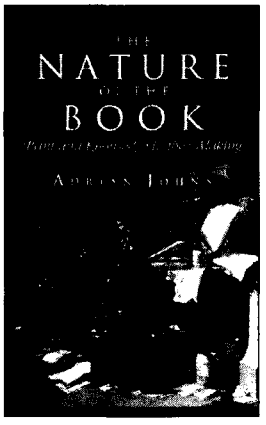












THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

History

The Wilsonian Century

U.S. Foreign Policy since 1900

Frank Ninkovich

"One of those rare books that specialists can admire and general readers can enjoy. It combines erudite analysis with a clear, detailed, and engaging narrative of U.S. internationalism from Theodore Roosevelt to Bill Clinton."—Chester Pach, Ohio University

Cloth $27.50

Museums and American Intellectual Life, 1876–1926

Steven Conn

"Written with wit and grace, Steven Conn's ambitious study traces the history of various museums and examines the relationships between these institutions and their patrons, their competitors such as universities, and the broader economy."
—Morris J. Vogel, author of *Cultural Connections*

Cloth $32.50

Back in Print

The Revolution Remembered

Eyewitness Accounts of the War for Independence

Edited by John C. Dann

"One of the most important primary source discoveries from the era. A unique and fresh perspective."—Paul G. Levine, *Los Angeles Times*

Paper $17.00

Remembering to Forget

Holocaust Memory through the Camera's Eye

Barbie Zelizer

"An interesting study of the relationship between photojournalism, memories, and atrocities such as the Holocaust. . . . Unique in its focus on the collective memory."—*Library Journal*

Cloth $27.50

Seductive Journey

American Tourists in France from Jefferson to the Jazz Age

Harvey Levenstein

• **A *New York Times Book Review* Notable Book of 1998**

"Americans' changing views of France and what delights can be found there are the subjects of this masterly cultural history."
—*New York Times Book Review*

Cloth $30.00

White Slaves, African Masters

An Anthology of American Barbary Captivity Narratives

Edited and with an Introduction by Paul Baepler

"Brings much-needed attention to a hitherto largely neglected kind of captivity narrative, in which white Christians are enslaved by Barbary pirates."
—David S. Reynolds, author of *Walt Whitman's America: A Cultural Biography*

Paper $19.00

Biography

Sade

A Biographical Essay

Laurence L. Bongie

"[Bongie] . . . is relentless in exposing the marquis as manipulative, dishonest, cruel, and—most damning, perhaps—quite conventional in his politics and taste."—*Booklist*

Cloth $29.00

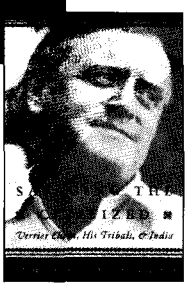
Savaging the Civilized

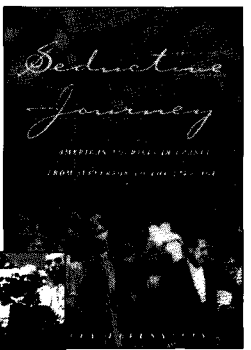
Verrier Elwin, His Tribals, and India

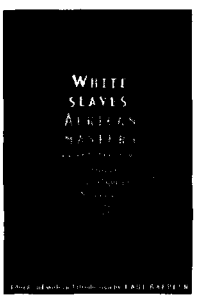
Ramachandra Guha

A unique look at India's cultural history through the life of one of the most important—and most controversial—non-official Englishmen to make his home there.

Cloth $32.00







THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

Political Science

The Attack of the Blob

Hannah Arendt's Concept of the Social

Hanna Fenichel Pitkin

"*The Attack of the Blob* is a splendid book, a model of creative and critical engagement with the work of an important thinker."
—Bernard Yack, University of Wisconsin

Cloth $30.00

The Human Condition

Second Edition

Hannah Arendt

With a Foreword by Margaret Canovan

This new edition includes an improved and expanded index and a new introduction by noted Arendt scholar Margaret Canovan that incisively analyzes the book's argument and examines its present relevance.

Paper $16.00

The Prince

Second Edition

Niccolò Machiavelli

Translated and with an Introduction by Harvey C. Mansfield

"There is good reason to assert that Machiavelli has met his match in Mansfield."—John Gueguen, *The Sixteenth Century Journal*

Paper $8.00

Sociology

The Boundaries of Blackness

AIDS and the Breakdown of Black Politics

Cathy Cohen

"In this provocative study of the impact of AIDS on U.S. black communities, Cathy Cohen persuasively argues that a black political agenda constructed on the basis of race alone will inevitably promote social conservatism and exclusionary practices."
—Angela Y. Davis, author of *Blues Legacies and Black Feminism*

Paper $18.00

Speaking of Abortion

Television and Authority in the Lives of Women

Andrea L. Press and Elizabeth R. Cole

"A wonderfully textured analysis of the complexity of women's thinking about abortion and how they negotiate meaning in interaction with television texts."
—William A. Gamson, author of *Talking Politics*

Cloth $25.00

A Genealogy of Manners

Transformations of Social Relations in France and England from the Fourteenth to the Eighteenth Century

Jorge Arditi

"Bold and ambitious, Arditi's history of manners will interest a broad range of scholars including not only sociologists but also political theorists, and intellectual and cultural historians."—Paul DiMaggio, Princeton University

Paper $17.00

On Hobos and Homelessness

Nels Anderson

Edited and with an Introduction by Raffaele Rauty

A pioneer in the study of the homeless, Nels Anderson combined his own experience "on the bummery," with his keen sociological insight to give voice to a largely ignored underclass.

Paper $18.00

Education

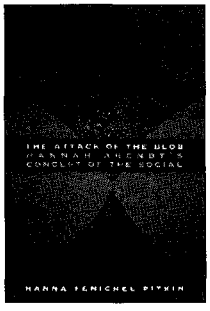
Women's Science

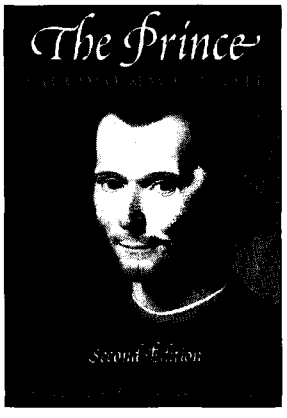
Learning and Succeeding from the Margins

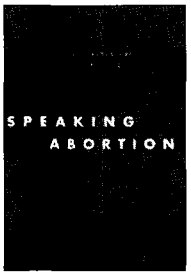
Margaret A. Eisenhart and Elizabeth Finkel

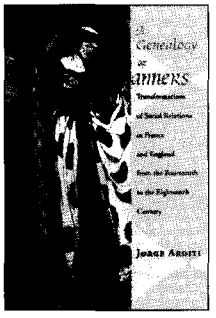
"A powerful argument as to why science education should be rethought, particularly with regard to gender equity rather than supposed gender neutrality."—Nancy J. Lane, *Times Literary Supplement*

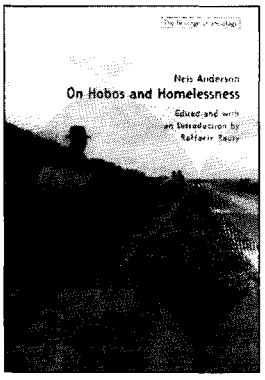
Paper $15.00

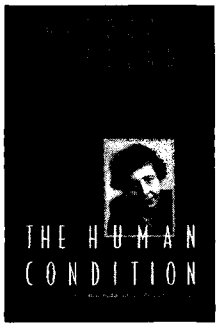


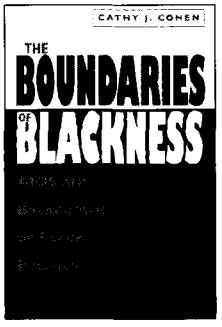


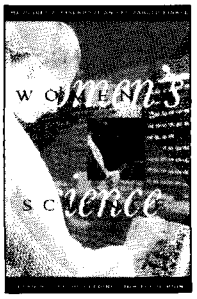












THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

Anthropology

Malinowski's Kiriwina

Fieldwork Photography 1915–1918

Michael W. Young

"A volume of both ethnographic and visual richness. . . . A valuable case study of the relationship between fieldwork observation and photography."—Elizabeth Edwards, Pitt Rivers Museum, University of Oxford

Cloth $40.00

The Enigma of the Gift

Maurice Godelier

Translated by Nora Scott

"With his customary verve and intellectual generosity, Maurice Godelier reopens a classic debate. It is a stimulating re-engagement and one bound to generate further discussion."—Marilyn Strathern, University of Cambridge

Paper $19.00

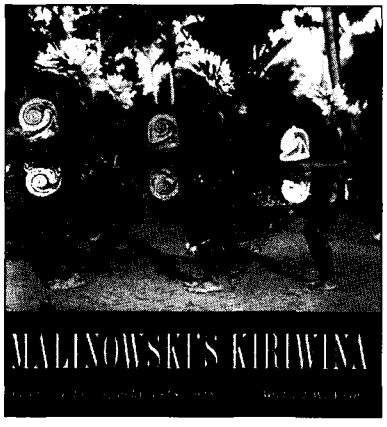
Travesti

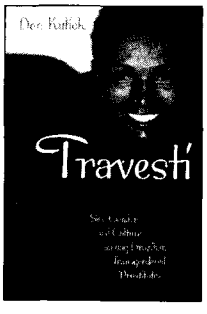
Sex, Gender, and Culture among Brazilian Transgendered Prostitutes

Don Kulick

"Compelling reading for anyone interested in Brazil, sexuality, and the body."
—Nancy Scheper-Hughes, University of California, Berkeley

Paper $18.00





The Power of Babel

Language and Governance in the African Experience

Ali A. Mazrui and Alamin M. Mazrui

"Timely, provocative, and stimulating, *The Power of Babel* succeeds in educating the average reader on the subject matter of the life of language in specific social ecologies."
—Salikoko Mufwene, coeditor of *Topics in African Linguistics*

Paper $19.00

Music

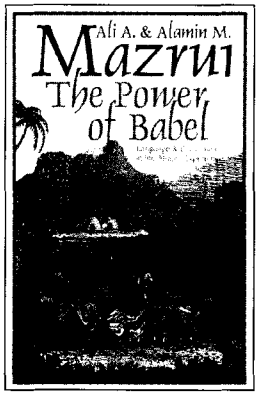
In the Course of Performance

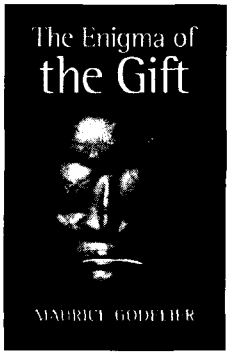
Studies in the World of Musical Improvisation

Edited by Bruno Nettl and Melinda Russell

From Italian lyrical singing and modal jazz to African-American girls' singing games, this is the first book in decades to illustrate and explain the practices and processes of the fascinating art of musical improvisation.

Paper $25.00





Let Jasmine Rain Down

Song and Remembrance among Syrian Jews

Kay Kaufman Shelemay

"An engaging and insightful study of the Syrian Jews' pizmon tradition in its historical, social, and religious setting. It is intriguing and original."
—Yael Zerubavel, author of *Recovered Roots: Collective Memory and the Making of Israeli National Tradition*

Paper $25.00 • CD included

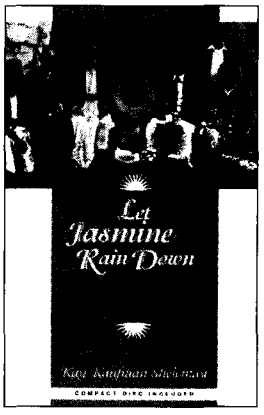
For the Love of It

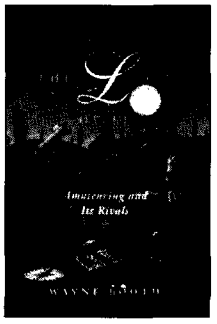
Amateuring and Its Rivals

Wayne Booth

"This entertaining meditation on the rewards of being an amateur cellist is both a memoir and a philosophical inquiry into the meaning of time and pleasure."
—*Publishers Weekly*

Cloth $22.00





THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

Philosophy

Holding On to Reality

The Nature of Information at the Turn of the Millennium

Albert Borgmann

"A timely and fascinating book. In the course of Borgmann's history of information, he provides what is, in effect, a genealogy of the sorts of information we take completely for granted."—Hubert L. Dreyfus, author of *What Computers Still Can't Do: A Critique of Artificial Reason*

Cloth $22.00

Cartesian Questions

Method and Metaphysics

Jean-Luc Marion

"Besides the impact of their content, the clarity and reach of these essays force one to consider foundational questions concerning philosophy and its history."—Richard Watson, *Journal of the History of Philosophy*

Paper $25.00

On Descartes' Metaphysical Prism

The Constitution and the Limits of Onto-theo-logy in Cartesian Thought

Jean-Luc Marion

Translated by Jeffrey L. Kosky

"Sriking for its coherence and its powerful originality."—Roger-Pol Droit, *Le Monde*

Paper $21.00

Religion

Thinking Biblically

Exegetical and Hermeneutical Studies

Andre LaCocque and Paul Ricoeur

Translated by David Pellauer

"This is two books under one cover, with two authors whose readings at times exhibit an exhilarating tension."—Paul-Jonathan E. Benson, *Boston Book Review*

Cloth $30.00

Splitting the Difference

Gender and Myth in Ancient Greece and India

Wendy Doniger

"*Splitting the Difference* goes deep. It is a burning glass to cut down through layers of civilization to the universal hard rock of sex and seduction, knowledge and power, primordial reflections on the boundaries of knowledge."—Mary Douglas, University College London

Paper $20.00

Now in Paper

Prisoners of Shangri-La

Tibetan Buddhism and the West

Donald S. Lopez, Jr.

"Less a polemical corrective than a rumination—learned, discursive, and critical—on our ways of seeing Tibet."—Jonathan Spence, *Lingua Franca Book Review*

Paper $14.00

Science

Fresh Water

E. C. Pielou

"A wonderful natural history of one of life's necessities, a refreshing break from the grand theory and special pleading of many a science book. . . . Read it."—Fred Pearce, *New Scientist*

Cloth $24.00

Cultural Boundaries of Science

Credibility on the Line

Thomas F. Gieryn

"An important contribution to the institutional analysis of science—and even more broadly to the study of social classification and to the emerging cultural sociology of rationality."—Paul DiMaggio, Princeton University

Paper $21.00

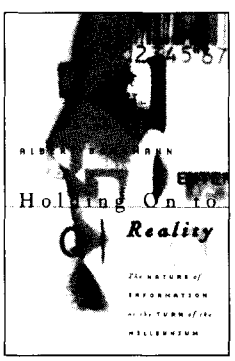
How We Became Posthuman

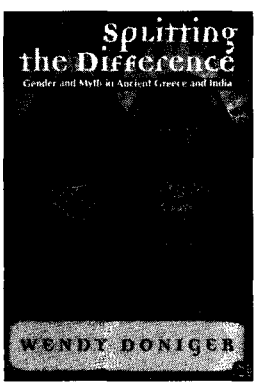
Virtual Bodies in Cybernetics, Literature, and Informatics

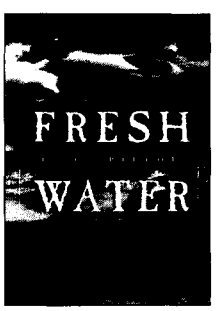
N. Katherine Hayles

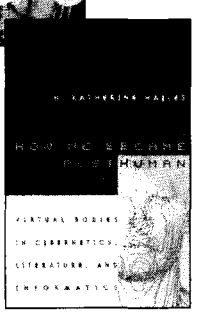
"An analytically strong, historically rich, morally compelling argument for leaving polar opposites about technoculture at their well-deserved extremes."—Donna J. Haraway, University of California, Santa Cruz

Paper $18.00









THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

Literature

The Acoustic World of Early Modern England

Attending to the O-Factor

Bruce R. Smith

"Brilliant in concept, innovative in approach, and outstanding in execution, *The Acoustic World of Early Modern England* enables us to understand for the first time the particular sounds Shakespeare created for his theater."—Peter Holland, Director, The Shakespeare Institute, Stratford-upon-Avon

Paper $21.00

Memory and Narrative

The Weave of Life-Writing

James Olney

"This valuable study brings together Olney's views on a wide variety of authors from St. Augustine to the twentieth century. In its range and depth, this is the most important study of memory and personal narrative in recent decades."—Brian Stock, University of Toronto

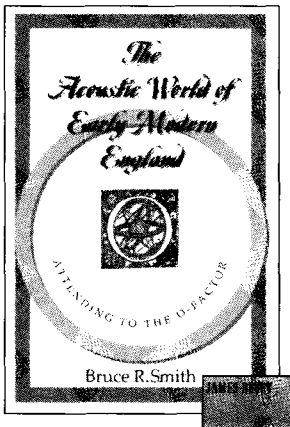
Cloth $35.00

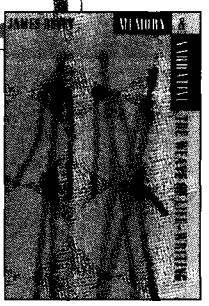
Keats

Andrew Motion

"Monumental and compelling."
—Christopher Lehmann-Haupt, *New York Times*

Paper $18.00





Somebody Else

Arthur Rimbaud in Africa 1880-91

Charles Nicholl

"A thrilling hybrid of travelogue and detective story. . . . A fine piece of writing . . . *Somebody Else* deserves to become a classic."
—Ian Thomson, *Sunday Times*

Paper $17.00

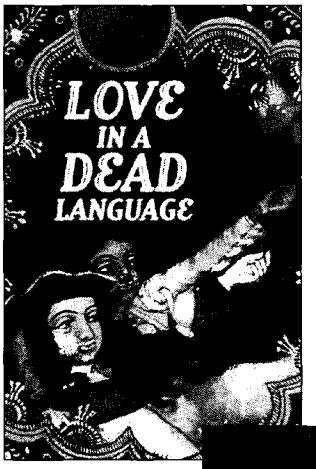
Fiction

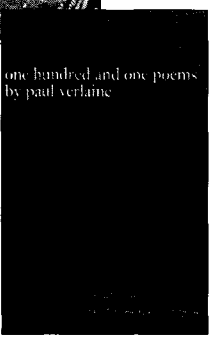
Love in a Dead Language

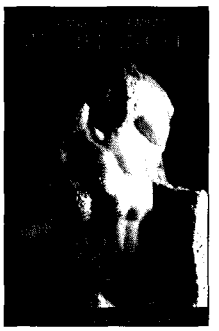
Lee Siegel

"[A] whimsical farce. . . . While inserts and footnotes heighten the absurdity, (the book is dense with cartoons, Hollywood memorabilia, news clips, and 19th-century travelogues), Siegel's criticisms of orientalism and exoticism are serious. . . . A sophisticated treat."—*Publishers Weekly*

Cloth $25.00







Poetry

One Hundred and One Poems by Paul Verlaine

A Bilingual Edition

Translated by Norman R. Shapiro

"Norman Shapiro, who has given us superb verse translations of La Fontaine and Baudelaire, again triumphantly reveals how rhymed translations need not be awkward, archaic, or padded, but can use resources in English analogous to those of the original."—John Hollander

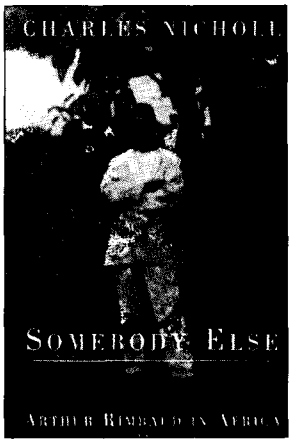
Cloth $25.00

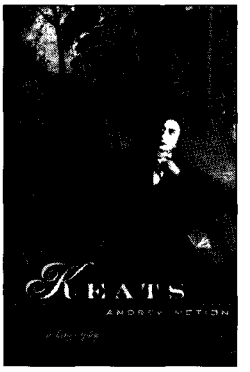
The Complete Poems of Michelangelo

Translated by John Frederick Nims

"[These are] wonderful translations by Nims, himself a master craftsman, whose 'blunt, direct, plainspoken' diction perfectly matches Michelangelo's rough-talking poems and their formal complexities."
—*Kirkus Reviews*

Cloth $25.00





THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

Reference

New

A Poet's Guide to Poetry

Mary Kinzie

"[Kinzie] knows her stuff. This is a sound reference book for any writer wishing to better understand the dynamics of poetry." —*Library Journal*

Paper $18.00

Chicago Guides to Writing, Editing, and Publishing

New

Insiders' French

Beyond the Dictionary

Eleanor Levieux and Michel Levieux

European union, women's rights, internet technology, immigration, political scandals —the French language is changing rapidly to keep up with the latest cultural developments. Only *Insiders' French* can provide you with the most current French terms used for everything from penalty points on a driver's license to the reunified Germany.

Paper $12.00

The Chicago Manual of Style

14th Edition

Chicago Editorial Staff

"Perhaps the definitive writing reference work, revered by scholars, universities, publishes, and editors."—*Bloomsbury Review*

Cloth $40.00

A Manual for Writers of Term Papers, Theses, and Dissertations

Sixth Edition

Kate L. Turabian

This new edition of the leading student guide to preparing research papers now provides students with a condensed version of *The Chicago Manual of Style* as well as advice on citing electronic documents.

Paper $13.00

Chicago Guides to Writing, Editing, and Publishing

Tricks of the Trade

How to Think About Your Research While You're Doing It

Howard S. Becker

"An instant classic. . . . A profoundly original work that is based on decades of experience in a variety of research settings."—Charles Ragin, Northwestern University

Paper $14.00

Chicago Guides to Writing, Editing, and Publishing

The Craft of Research

Wayne Booth, Gregory G. Colomb, and Joseph M. Williams

"A well-constructed, articulate reminder of how important fundamental questions of style and approach, such as clarity and precision, are to all research." —*Times Literary Supplement*

Paper $13.00

Chicago Guides to Writing, Editing, and Publishing

Style

Toward Clarity and Grace

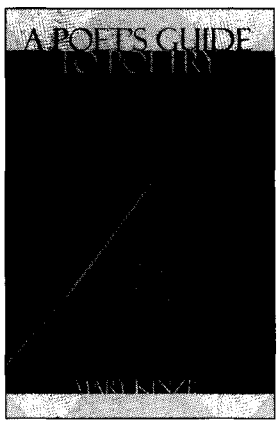
Joseph M. Williams

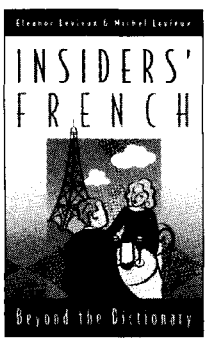
"Buy Williams's book. And dig out from storage your dog-eared old copy of *The Elements of Style*. Set them side by side on your reference shelf."—*Atlantic*

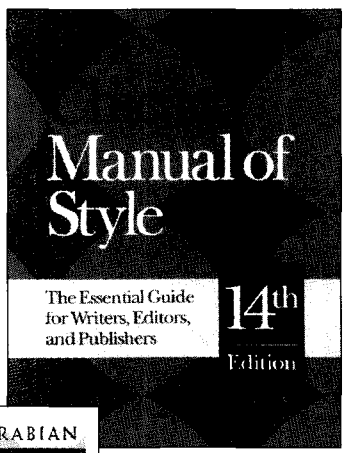
Paper $11.00

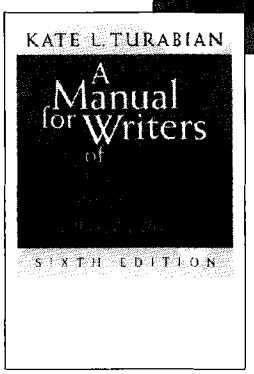
A college textbook edition, with exercises, *Style*, 5th edition, is available from Longman, formerly Harper Collins.

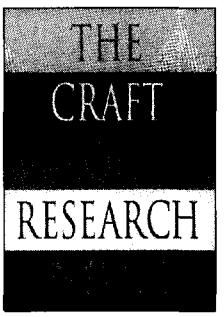
Chicago Guides to Writing, Editing, and Publishing

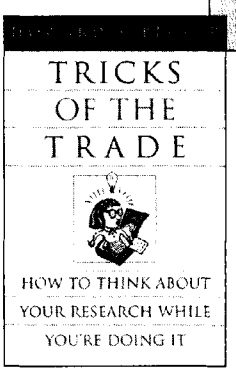


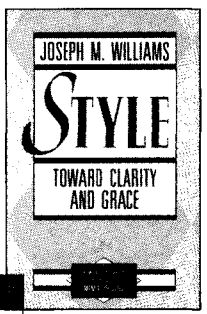












THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD READING FROM

CHICAGO

U of A Bookstore
Tucson, AZ

Cody's Books, Inc.
Berkeley, CA

University Press Books/Berkeley
Berkeley, CA

UC Irvine Bookstore
Irvine, CA

UCSD Bookstore
La Jolla, CA

Dutton's Brentwood
Los Angeles, CA

UCLA Students' Store
Los Angeles, CA

USC West Bookstore
Los Angeles, CA

Keplers' Books & Magazines
Menlo Park, CA

City Lights Booksellers
San Francisco, CA

Stacey's Bookstore
San Francisco, CA

Chaucer's Bookstore
Santa Barbara, CA

The Literary Guillotine
Santa Cruz, CA

Midnight Special Bookstore
Santa Monica, CA

Stanford Bookstore
Stanford, CA

CU Bookstore
Boulder, CO

Tattered Cover
Denver, CO

Yale Co-Op
New Haven, CT

Chapters
Washington, DC

Olsson's Books and Records
Washington, DC

Politics and Prose
Washington, DC

Goerings' Book Center
Gainesville, FL

Prairie Lights Books
Iowa City, IA

57th Street Books
Chicago, IL

Seminary Co-Op
Chicago, IL

University of Chicago Bookstore
Chicago, IL

Great Expectations
Evanston, IL

Horizon Bookstore
Champaign, IL

Waterstone's
Boston, MA

Harvard Book Store
Cambridge, MA

MIT Press Bookstore
Cambridge, MA

WordsWorth Books
Cambridge, MA

Bibelot
Baltimore, MD

Shaman Drum Bookshop
Ann Arbor, MI

Hungry Mind
St. Paul, MN

The Library, Ltd.
St. Louis, MO

Square Books
Oxford, MS

The Gothic Bookshop
Durham, NC

Dartmouth Bookstore
Hanover, NH

Talking Leaves Books
Buffalo, NY

Book Revue
Huntington, NY

The Bookery
Ithaca, NY

Cornell Campus Store
Ithaca, NY

Barnes & Noble Mainstore
New York, NY

Coliseum Books, Inc.
New York, NY

Labyrinth Books
New York, NY

NYU Book Center
New York, NY

Posman Books
New York, NY

Saint Mark's Bookshop
New York, NY

Corner Book Shop
Setauket, NY

Princeton University Store
Princeton, NJ

Books & Co.
Dayton, OH

University of Oregon Bookstore
Eugene, OR

Powell's Books Inc.
Portland, OR

Svoboda's Books
State College, PA

Brown University Bookstore
Providence, RI

Book People
Austin, TX

Brazos Bookstore
Houston, TX

BYU Bookstore
Provo, UT

Elliott Bay Book Company
Seattle, WA

University Bookstore
Seattle, WA

Rainbow Bookstore
Madison, WI

University Bookstore
Madison, WI

Chapters
Calgary, Alberta

Duthie's
Vancouver, British Columbia

UBC Bookstore
Vancouver, British Columbia

Bob Miller Bookroom
Toronto, Ontario

Chapters
Toronto, Ontario

Indigo
Toronto, Ontario

University of Toronto Bookstore
Toronto, Ontario

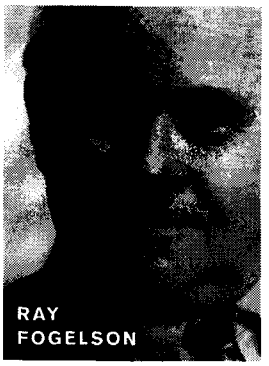
Chapters
Ottawa, Ontario

McGill University Bookstore
Montréal, Québec

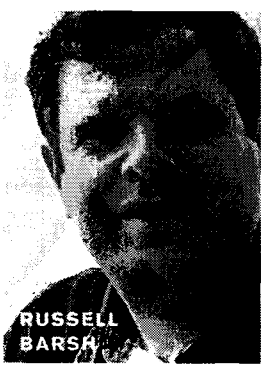
THE UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more tribes because doing so would tax its already strained budget. The critics admit that since 1978 the branch has acknowledged as many tribes (thirteen) as it has denied. But they point to the snail's pace at which petitions are processed. Officials declared in 1978 that the branch could dispense with twenty-two cases a year, but the annual rate has been more like one and a quarter (although in the last couple of years it has been somewhat higher). The branch argues that the process moves slowly in part because tribes are allowed unlimited time to respond to various branch comments and decisions, and tribes often take a long time in doing so. But the branch's foes turn that argument on its head, claiming that the petitioners take so long gathering information because the branch's evidentiary standards are impossibly high.


RAY FOGELSON

IN THE EYES of its critics, the branch is arrogant and insular. But in person, its staff comes across as mild mannered, and a little overwhelmed. "We get hammered for this all the time and it's absolutely ludicrous," says Steven Austin, an anthropology Ph.D., responding to allegations that the branch takes government documents at face value. "We don't accept a census in 1870, which is laden with racial bias. We don't accept that census at face value as indicating what was definitively a person's ancestry. It's ridiculous. We can't do that. It's totally contrary to the standards of the professional disciplines that we work under." The standards of their disciplines matter a great deal to the branch officials. They give the impression of men and women guided by an uncomplicated vision of good, solid research and slightly baffled that the outside world won't let them do it in peace.


RUSSELL BARSH

Branch staffers describe their trips to the homes of petitioning tribes as a valuable means of gathering information. The historian searches through local archives, the genealogist inspects the tribe's membership records, and the anthropologist asks about attendance at weddings, funerals, social gatherings, council meetings, and protest rallies, to gauge whether tribe members interact as a community with functioning political leaders. Michael Lawson, a former branch historian, remembers visiting one dubious petitioning tribe that claimed it was lower Creek because its members lived in lower Alabama, when in fact the lower Creek lived in upper Alabama. The tribe claimed to own a map that showed where its ancestors had lived in the early nineteenth century. But when Lawson and a branch anthropologist took the map out of the pitch-black shed in which it was kept, they found that the wrinkled piece of parchment contained no writing at all. Lawson cites the incident as an example of the way branch staffers use visits to check up on the assertions of a tribe's petition and to find new information.

Even as they hold up academic inquiry as their model, branch officials simultaneously evince annoyance with what Austin calls modern anthropology's "whims about what a tribe is supposed to be." The regulations, they note, are based less on current academic opinion than on centuries of federal law. For people like Campisi, this is exactly the problem: The branch functions within a framework built on racist assumptions. But where the critics see a legacy of oppression, the branch officials see a kind of accumulated wisdom. Rita Souther, a staff genealogist who formerly worked for the Daughters of the American Revolution, believes that "the continuity and the steadiness of following hundreds of years of Indian law and policy" allows "respectability and some credibility. If you go with a whim or a change in academic interpretation of something, ten, twenty years later that could change again and you would be in constant flux."

What the branch staff implies, some of its outside defenders say outright: While building on government precedent may have its problems, those problems are nothing compared with what would happen if recognition decisions fell into

Feminist · Racist
Anti-Semite

President of
Bryn Mawr College

A founder of
Johns Hopkins
medical school

The Power and Passion of M. Carey Thomas

HELEN LEFKOWITZ HOROWITZ

"A **complex portrait** of a woman whose public life was often heroic, whose politics was a mixture of progressivism and snobbery, and whose private life was more exciting than anything in the soaps."
—*New York Times Book Review*

A volume in the series
Women in American History

Illus. Paper, $23.95

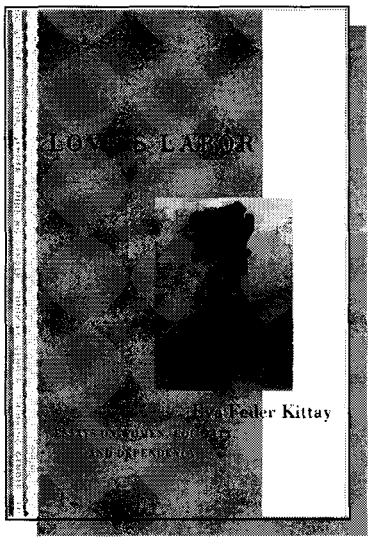
Illinois

UNIVERSITY OF ILLINOIS PRESS

(800) 545-4703 • www.press.uillinois.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"...a profound work..."★



"Love's Labor *combines rigorous analysis, informed political argument and passionate personal reflection. This is* ***a magnificent book*** *which might just transform the way we do political philosophy and lead our political lives."*

—Sara Ruddick, author of *Maternal Thinking: Toward a Politics of Peace*

"Kittay cogently argues than any conception of justice must explicitly attend to the particular situations of dependent people and those who care for them. Her critical analyses of major theories of justice and her proposals for principles guided by the requirements of dependency work constitute ***a major breakthrough for political theory."***

—*Iris Young, author of *Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy*

At bookstores now or order online, www.routledge-ny.com

ROUTLEDGE

WHEN CHIEF HATCHER ARRIVES IN WASHINGTON, HE WILL FIND THAT THE COMPACT BETWEEN THE BRANCH AND CONGRESS SEEMS TO BE BREAKING DOWN.

the hands of the tribal applicants and their academic advocates. If the branch's critics accuse it of bad faith, its partisans are quick to throw the charge back at people like Starna and Campisi, who they suspect would abandon any impartial standards in the name of atonement for the government's and the anthropology profession's past sins. J. Anthony Paredes, an anthropologist affiliated with Florida State and the branch's most vociferous academic champion, took his colleagues to task in a recent article in the *St. Thomas Law Review*. "In some segments of American national culture, there appears to be a willingness to abandon any objective test of historical, social and cultural fact," he wrote. "Instead, subjective experience is treated as the ultimate validation of social reality. This is bad news for tribal sovereignty."

For Paredes, the irony that his colleagues will not accept is that the anthropology done by the branch, with its old-fashioned belief in objective facts and its prudish insistence on firm documentation, actually serves Indians far better than the alternative. No matter how problematic the notion of tribe may be, if it is the root of what little power American Indians wield, the right thing to do is to prevent it from being watered down.

Many members of already recognized tribes agree. Several tribes have hired historians and anthropologists to rebut other tribes' petitions, and others have lobbied strenuously on Capitol Hill to keep the regulations from being weakened. In many cases, recognized tribes have a considerable interest in keeping that status to themselves. The Tulalip of Washington State, for instance, do not want to share fishing rights with unrecognized tribes living near Puget Sound. And with the legalization of Indian gambling in 1988, some tribes have an especially large incentive to deny recognition, and other privileges, to their neighbors. Secretary of the Interior Bruce Babbitt is currently under investigation by an independent counsel for possibly misleading Congress about efforts by Minnesota and Wisconsin tribes to prevent another tribe from opening a casino.

But beyond financial considerations, some tribal leaders genuinely doubt the bona fides of highly intermarried eastern tribes that speak no tribal language and possess no tribal land. For national Indian organizations, the debate over recognition cannot be removed from its larger context: a backlash against Indian sovereignty fueled by stories of tribes grown rich on gambling. Paredes hints at a nightmare scenario in which sympathetic academics, by undermining the legitimacy of the recognition process, unwittingly aid anti-sovereignty conservatives like Washington State senator Slade Gorton who want to rein in Indian gambling and force tribes to abide by state laws.

American Indians are split by a dilemma that faces many American ethnic groups: Will relaxing the standards for membership lead to strength in numbers, or will it weaken group identity? Yet in their case, the dilemma is even more acute. For Jews and African Americans, who can choose how to define themselves, the question is largely cultural and answered within the group. But for American Indians, who must be certified by the federal government, it is a legal and political issue over which non-Indians have most of the control.

WHEN CHIEF Hatcher arrives in Washington, he will find that the compact formed in 1978—the agreement that the branch would quickly settle unrecognized tribes' claims, and Congress and the courts would defer to its decisions—seems to be breaking down. New petitions continue to stream in, with gambling interests even seeking out unrecognized tribes and sponsoring their petitions in return for the right to build a casino if they win. The backlog at the branch continues to grow. Currently, eleven unrec-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COURTESY: HAROLD HATCHER

ognized tribes are "ready, waiting for active consideration," which means their petitions are in but the branch has not even begun the several-year process of deciding on them. Six of those eleven have been waiting since 1996. Squeezed by budget constraints, the Clinton administration has cut the branch staff from fifteen to eleven, and staffers claim that they spend most of their time fulfilling administrative duties and less than half actually reviewing petitions. One of the reasons administrative work takes so much time is that tribes denied recognition now frequently sue, and the branch is required to spend enormous energy defending its decisions in court. The previous director was recently demoted, allegedly because the assistant secretary of the Bureau of Indian Affairs was upset with the pace of the branch's work.

What's more, bills to speed up the recognition process have been proposed in the last four sessions of Congress. While each has so far failed—because of administration opposition, lobbying by federally recognized tribes, and fear that reform will lead to more casinos—proponents insist they are gaining ground. Last fall, legislation proposed by Delegate Eni Faleomavaega of American Samoa garnered 190 votes in the House. William Starna predicts that as more tribes sue, the delays at the branch grow longer, and Congress becomes more restless, "the whole process is going to collapse."

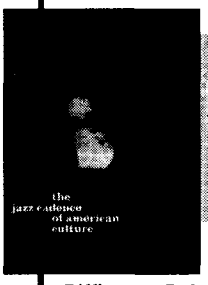
Faleomavaega would create a new commission and change the regulations so that tribes need only prove continuous community and political authority since 1934, the year the Indian Reorganization Act was passed. Moving the regulations' starting date from first sustained white contact to 1934 would probably bring a welcome change. It would speed up a process that now takes so long that many of a tribe's members may die while it is pending, a particularly depressing fact considering that tribes often seek recognition so their impoverished members can receive subsidized health care. And while the new system might make it easier for a dubious petitioner to slip through, it is still very unlikely. As Arlinda Locklear, an attorney formerly with the Native American Rights Foundation, notes, a fraudulent tribe would have to have started pretending to be Indian in 1934, and "that makes no historical sense. Who wanted to be Indian in the 1930s and 1940s?"

But even if the changes go through, petitioners will probably still have to prove genealogical descent from an aboriginal tribe. In the case of the Chicora-Waccamaw, that means tracing its roots to the sixteenth century, and Harold Hatcher isn't too confident it can be done. He'll submit his petition soon, and even if reforms speed up the process, the current backlog means a final decision will probably take five to ten years. If the answer is no, he says he'll try to get the South Carolina delegation to push for a special act of Congress, which is also unlikely to happen. If that fails, he'll go to court, which often takes a decade or more.

Hatcher is nearly fifty now. It is entirely possible that the pursuit of recognition will take the rest of his life, which raises a sensitive issue. He has one eagle feather. And he thinks he'll probably have it placed in his casket. But that doesn't put his mind at rest. "For it to work, it can't be an illegal feather," he says. "If it's against the law, it's not pure."

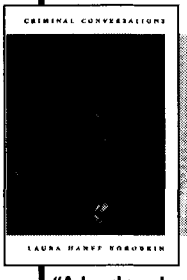
Peter Beinart is a senior editor at *The New Republic*.

New from
columbia



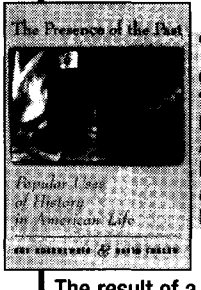
The Jazz Cadence of American Culture
Robert G. O'Meally, Editor

Riffing on Ralph Ellison's remark that much in American life is "jazz-shaped", this collection of 32 essays reflects upon the widespread influence of jazz beyond the world of music.
FEATURED IN *LINGUA FRANCA*
576 pages • 25 photos • $22.50, paper



Criminal Conversations
Sentimentality and Nineteenth-Century Legal Stories of Adultery
Laura Hanft Korobkin

"A landmark contribution to literary and cultural studies." —Sarcan Bercovitch, Harvard University
272 pages • $18.50 paper
THE SOCIAL FOUNDATIONS OF AESTHETIC FORMS



The Presence of the Past
The Meaning of History in American Life
Roy Rosenzweig and David Thelen

The result of a sweeping, more than decade-long survey, this candid series of conversations reveals the importance of personal, ethnic, and national stories and the limitations of traditional textbook history.
320 pages • $27.50, cloth

COLUMBIA UNIVERSITY PRESS
columbia.edu/cu/cup 800-944-8648

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SEX THAT DARE NOT SPEAK ITS NAME

BY **EMILY NUSSBAUM**

IN 1991, CHERYL CHASE BEGAN SCOURING libraries for clues about what had happened to her as a small child on the operating table. "I'd look for any book that had anything on clitoridectomy, hermaphrodites, or intersexuals," she recalls. "I'd skim the pages and read how horrible the Africans are, how barbaric the Victorians were, but never an admission that we still do what they do." She read about hermaphrodites as ancient mythical figures, as literary symbols, as metaphors for the ambiguity of gender. She also turned to medical texts where she found only "artless, clumsy close-ups of genitals, with surgeons' fingers and tools, but nothing that touched on why we do this or how it feels to have these things done to you."

Finally, Chase came upon *Myths of Gender* (Basic, 1985) by Brown University embryologist Anne Fausto-Sterling. In the book, Fausto-Sterling attacked research purporting to show that inequities between men and women are based in biology. In passing, she mentioned the corrective surgery performed on infants with ambiguous genitals—surgery of the sort Chase underwent when she was eighteen months old, leaving her physically scarred and incapable of orgasm. While Fausto-Sterling questioned the success and benefits of such surgery, she did not directly question its necessity. Chase picked up the phone to tell the professor she was wrong.

"I told her that because she hadn't talked to intersexed people, she didn't understand just how barbaric what doctors do to us is," says Chase. To her delight, Fausto-Sterling was not merely receptive—she had already rethought her views. In fact, an essay documenting her change of heart was about to appear in the journal *The Sciences*. Titled "The Five Sexes: Why Male and Female Are Not Enough," the article argued that doctors should perform operations on infants only to correct life-threatening conditions, ***not*** to "normalize" ambiguous anatomies. Fausto-Sterling encouraged Chase to write a letter to the journal after the article came out. Chase did so, in the process announcing the founding of the Intersex Society of North America (ISNA), an advocacy and support organization for people born with ambiguous genitals. Their goal: to prevent doctors from surgically "correcting" such atypical anatomies at birth.

"When I was born, I was not any more truly female than I was truly male," says

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Chase. "When they're talking to parents, doctors have a narrative about 'true' sex, but they understand among themselves that they're basing it on surgical convenience." The medical assumption, she points out, is that genitals are there simply to mark gender—and surgery is necessary to keep the line between men and women distinct. But this logic, Chase argues, overlooks something crucial. As she put it in a 1998 essay, "What are genitals for? It is my position that *my* genitals are for *my* pleasure."

A HERMAPHRODITES' rights movement? It's a startling notion given that many people hardly realize that intersexuals (the more polite medical term for people with sex-ambiguous anatomies) exist at all. But Chase has started just such a movement, and in the process she has made a small splash in the academy—winning support from cultural historians who believe that gender may be more complicated than our conventional male and female categories allow. She has also met with resistance from many doctors who insist that surgical "correction" is the best way to guarantee that an infant with ambiguous genitalia will lead a happy life.

To most people, the term "hermaphrodite" evokes a mythical creature, tragic and ridiculous. One might recall Ovid's story of the nymph Salmacis, who falls in love with the beautiful Hermaphroditus, and begs the gods to unite her with him, only to have her wish taken literally. But according to Fausto-Sterling, as many as one in two thousand infants is born with ambiguous genitalia, an incidence comparable to that of familiar diseases like cystic fibrosis. But because most gender-blurring conditions are "corrected" in infancy under a veil of medical secrecy, people born with such conditions often don't even know it. Frequently, doctors keep parents in the dark as well. While there may be some hundred thousand intersexuals in the United States, the number of adults who identify themselves as such is much smaller.

Not all genital oddities necessarily affect gender determination: Hypospadias, for example, in which the urethra opens on the undersurface of the penis, is a relatively common circumstance. Even though the sex of hypospadiac babies is usually not in doubt, they routinely receive surgery—on the premise that boys need to be able to pee standing up.

A great many genital oddities, however, do frustrate medical efforts to assign an infant a sex. There are babies that have phalluses midway in size between penises and clitorises; others have both a penis and a vagina, or a scrotum, no testicles, and a vagina. There are also men who menstruate through the penis. Then there are infants born with female external genitals who go on in adolescence to develop enlarged phalluses and certain male secondary sex characteristics (this condition is known as 5-AR deficiency, or "balls-at-twelve" syndrome). Persons with androgen insensitivity syndrome are born with XY (typically male) chromosomes and testes but lack the receptors to respond to androgen. They often develop female genitals and a shallow vagina and generally grow up to be extremely tall, slender, hairless, and curvaceous. One of the most common intersex conditions is congenital adrenal hyperplasia (CAH). Infants with CAH have an XX chromosome and ovaries but masculinized genitals, sometimes to such an imperceptible degree that the child goes years before being diagnosed.

Among the most renowned real-life hermaphrodites was the nineteenth-century French suicide Alexina/Abel Barbin, whose case became a touchstone for medical men of the day. Raised as a girl, Barbin began a passionate love affair with a female friend when Barbin was in her early 20s. She confessed the affair to her doctor, who informed her that her genitals—most likely profoundly hypospadiac, with a small phallus—were in fact male. Barbin switched genders, changing her clothes, her profession, and her name. Unable to marry her lover after the ensuing public scandal, she became a reclusive railroad clerk in Paris and eventually killed herself. "When [the day of my death] comes, a few doctors will make a little stir around my corpse [and] will analyze all the mysterious sufferings that were heaped up on a single human being," Barbin predicted in her florid memoirs, which were published in 1978 with an introduction by Michel Foucault.

SALMACIS AND HERMAPHRODITUS

CORBIS/HISTORICAL PICTURE ARCHIVE

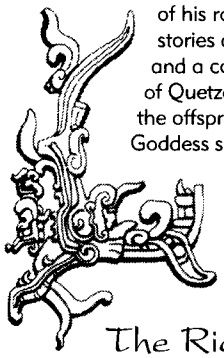
A HERMAPHRODITES' RIGHTS MOVEMENT? MANY PEOPLE HARDLY REALIZE THAT INTERSEXUALS EXIST AT ALL.

But Barbin is merely the tip of the iceberg. As a growing body of scholarship documents, persons of what the Victorians termed "doubtful sex" have existed throughout time, treated variously as monsters, marvels, objects for study, celebrities, and subjects of legal debate. The Talmud details marriage and property-rights laws for persons with ambiguous anatomies; St. Augustine refers to "persons

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Myth of
Quetzalcoatl
Enrique Florescano
translated by Lysa Hochroth

This comprehensive study traces the spread of the worship of the Plumed Serpent throughout Mesoamerica and the multiplicity of interpretations that surround him. Chapter topics include the diverse manifestations of Quetzalcoatl, the god as civilizing hero, interpretations of his role in creation stories and other myths, and a comparative study of Quetzalcoatl as one of the offspring of the Mother Goddess similar to divinities such as Dumuzi, Tammuz, Osiris, Adonis, and Persephone.



$45.00 cloth

The Riddle of
Nostradamus
A Critical Dialogue
Georges Dumézil
translated by Betsy Wing

At the beginning of the nineteenth century, commentators on Nostradamus found a quatrain that seemed to predict the arrest of Louis XVI as he fled the French Revolution. Dumézil provides a philological and historical study of the text; a logical analysis, determining how Nostradamus would have interpreted a view of the eighteenth century from his vantage in the sixteenth; and, finally, a metaphysical inquiry into the status and process of prediction.

$39.95 cloth

Philosophy
and the Turn to Religion
Hent de Vries

"Hent de Vries has given us a very comprehensive, thoughtful, and instructive study of the relation between negative theology and its recent analogues in the writings of Levinas, Heidegger and Derrida. Those puzzled by Derrida's discussion of religion in his recent work will find de Vries' book very useful indeed."—Richard Rorty

$24.95 paper

THE JOHNS HOPKINS
UNIVERSITY PRESS
1-800-537-5487 • www.press.jhu.edu

of sex so doubtful, that it remains uncertain from which sex they take their name"; and the Kama Sutra includes sex tips for lovemaking with hermaphrodites.

AS WITH homosexuals, the social experience of intersexed individuals varied depending on where and when they lived. According to UC-Berkeley history professor Thomas Laqueur, only since 1800 have male and female bodies come to be viewed as utterly distinct. As far back as Aristotle, Laqueur writes in *Making Sex: Body and Gender From the Greeks to Freud* (Harvard, 1992), experts spoke in terms of only one human body type, with males sporting the amped-up, deluxe model, and women the budget version, with genitals identical to males' but inverted for lack of the creative heat to pop them out. Body fluids, too, were unisex: Menstrual blood, semen, and milk were seen as variants of a single fluid, with semen the high octane of the bunch. In this context, hermaphrodites did not belong to a third sex; they existed along a continuum, somewhere between (imperfect) women and (perfect) men. Though some hermaphrodites were executed or exiled, others were tolerated: In the sixteenth century, for example, the chief surgeon to Charles IX of France, Ambroise Paré, noted approvingly the case of one Marie-Germain, a teenage French girl who supposedly sprang a penis after leaping over a ditch. "Nature," Paré applauded, "tends always toward what is most perfect."

Medical disputes about the nature and meaning of hermaphroditism proliferated in the nineteenth century as doctors increasingly viewed men and women as opposing types rather than points on a continuum—the result, in part, of the discovery that male and female fetuses followed two different developmental pathways. In *Hermaphrodites and the Medical Invention of Sex* (Harvard, 1998), Michigan State University historian of science Alice Dreger ascribes the growing visibility of the hermaphrodite to Victorian anxieties about gender-blurring social phenomena, including homosexuality and feminism, as well as to improvements in medical science. During the Victorian era, Dreger argues, a greater number of women gained access to gynecological care, and as a result, infant anatomy came under more professional scrutiny; medical journals of the period, widely accessible for the first time, publicized anomalous cases. Scientific knowledge of embryological development began turning the one-time monster or marvel into, in the words of the turn-of-the-century French doctor Xavier Delore, "a scientific matter and a degraded organism."

The Victorians were determined to assign a gender, any gender, to their young. Entire committees of experts convened to determine the sex of ambiguous "specimens," weighing phallus size, vocal timbre, and hairiness in often heated debates. In one such case in 1888, a squabbling committee of the British Gynecological Society threw up its hands rather than choose a sex: The subject in question was crudely photographed (genitals in the foreground, lifted by a phantom medical hand, a face floating eerily in the background) and sent home. But in the late nineteenth century (a period Dreger terms the "Age of Gonads"), doctors increasingly deferred to the presence of either ovaries or testicles as the final word on gender. The capacity to reproduce became the decisive marker of sex. A patient with testicles was ipso facto male, regardless of whether a clitoris, labia, curved hips, breasts, and other typically female secondary sexual characteristics were present. The epistemological result: There were no hermaphrodites, just confusing bodies that doctors could—with a bit of work—reveal to be male or female.

The discovery of XX (female) and XY (male) chromosomes in the early 1900s challenged the diagnostic primacy of gonads and genitalia, but it also served to reinforce the notion of a true sex. After all, if the genes contained a blueprint of the sexual master plan, why shouldn't the external physique simply be altered to match? Breakthroughs in chromosomal and hormonal medicine were accompanied by advances in surgical technique. Enlarged clitorises and micro-phalluses could be resized, testicles removed, vaginas deepened or created from scratch, and hypospadiac urinary holes nudged toward the tip of the penis. Today, artificial hormones can shift a voice higher or lower, alter hair-growth patterns, or "grow" a penis. Then again, some procedures remain easier than others: Most sexually ambiguous babies (including many XY males with micro-phalluses) are made into females, since, as one much-quoted surgeon put it, "it's easier to make a hole than build a pole."

By the 1960s, surgical gender assignment became the norm, thanks in large part to Johns Hopkins University sexolo-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHERYL CHASE

COURTESY CHERYL CHASE

THE MEDICAL ASSUMPTION, CHASE POINTS OUT, IS THAT GENITALS ARE THERE TO MARK GENDER. "IT IS MY POSITION," SHE SAYS, "THAT MY GENITALS ARE FOR MY PLEASURE."

gist John Money, who trained the first generation of intersex specialists. Money believed that intersexual infants could grow up to be well-adjusted men or women, so long as their genitals were made to look conventional and their peers were none the wiser. To this end, doctors he trained steered intersexual babies into whichever gender was easily ensured by surgery—which usually meant making them into girls. In 1972, Money cemented his claims for early surgical intervention with a seemingly perfect test case: a male baby who suffered a catastrophic circumcision accident when he was seven months old. After doctors castrated him and created labia and a vaginal cleft, the child was raised as a girl. Money touted the case as a brilliant example of gender plasticity: Infants, he said, could be readily propelled into boyhood or girlhood within the first two years of their lives, as long as the people around them were insistent about their sex.

Money became a hero to some feminists who celebrated the case as proof that gender was based on social convention rather than biological essences. But in 1997, the case was exposed by the University of Hawaii biologist Milton Diamond (long a professional enemy of Money's) as utterly bogus: The unhappy "Joan" had never felt female and eventually had had a sex-change operation, becoming—once again—a male. The adult "John" was living as a heterosexual married man and stepfather to three children and remained deeply resentful of the medical treatment he had received as a youth.

Diamond's exposé received extensive press coverage. Even so, the treatment of intersexual infants continues to follow Money's guidelines. Medical textbooks recommend that cosmetic genital surgery be done as early as possible, to erase the signs of genital ambiguity before the child becomes aware of a given gender identity (or the lack of one). Frequently, doctors don't even tell parents that their baby is intersexed. Instead, as SUNY Purchase psychology professor Suzanne Kessler documents in *Lessons From the Intersexed* (Rutgers, 1998), they use vague or deceptive language to avoid alarming families, describing testicles to be removed as "deformed ovaries," for example. In the nineteenth-century tradition, physicians inform parents not that their child's sex is ambiguous but that he or she has a true sex that is marred by deformity, which can be corrected only with prompt medical treatment.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

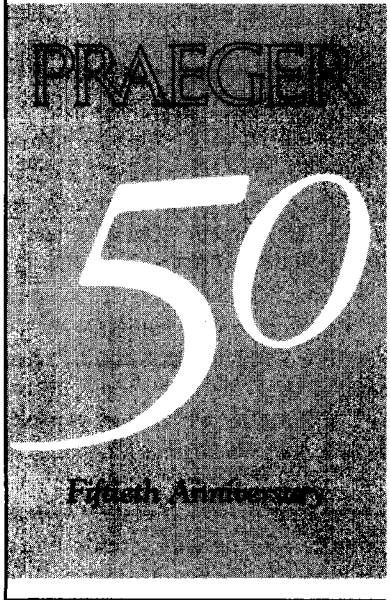
CHASE MADE ALLIANCES WITH HUMANISTS AND SOCIAL SCIENTISTS WHOM SHE DEEMED MORE LIKELY THAN DOCTORS TO SYMPATHIZE WITH HER AGENDA.

CHERYL CHASE was one unhappy patient who had been treated according to Money's protocols. In 1956, she was born a "true" hermaphrodite: She had both ovarian and testicular tissue, a phallus midway between an average penis and an average clitoris, and a vaginal opening behind her urethra. The full nature of her condition, however, was not immediately obvious to her doctors. They sedated her mother for three days while they debated the infant's gender assignment. Finally, they announced that the baby was a deformed male and that nothing could be done. When Cheryl was eighteen months old, her parents made their way to a new set of doctors, who—after X rays, blood tests, and hormone readings—announced that the young "Charlie" was in fact a girl. The doctors performed a full clitoridectomy, removing the internal shaft as well as the external phallus. They recommended that Chase's parents dress the child in pink rather than blue, give it a female name, and move to a new city, leaving no forwarding address. At eight, when Cheryl's testicular tissue was removed, her parents and doctors told her that the surgery was to relieve stomachaches.

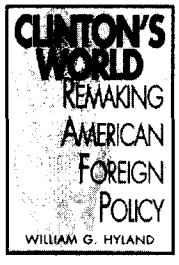
Chase's adult anatomy was marred by scar tissue; she had no clitoris, and lovers could immediately tell that she wasn't a "normal" woman. After years of hounding doctors, who claimed that her medical records had been lost, Chase finally had the chance to examine the documents at age twenty-two. Ashamed and confused, she kept the information to herself. Then, in 1991, when she was thirty-five, Chase had a nervous breakdown and an epiphany.

At the time, she was a successful software engineer, living in Japan. She was also shy, lonely, and socially isolated. The problem, she realized, was not her anatomy, but the fact that it was considered taboo. She came out to everyone she knew, searching (on the then-fledgling Internet) for persons like herself. Under the impression that there were no more than a dozen like her in the world, she expected to bond with African women who had survived ritual clitoridectomy or, perhaps, transsexuals who had transited from one "true" gender to another. Instead, she began to find other intersexuals, some who had received surgery, some who remained intact. These Internet contacts formed the core of ISNA. When eight members finally met face-to-face in San Francisco in 1995, the encounter was emotional. The group later recorded a video of their stories, distributed as *Hermaphrodites Speak!* and launched a Web site. ISNA also began to organize protests at pediatric conventions and started a newsletter, *Hermaphrodites*

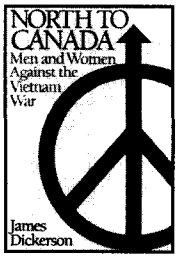
Celebrating Excellence in Publishing since 1949



Request a copy of the 1999 Praeger catalog online at www.praeger.com, or email catalogs@greenwood.com, or call 1-800-225-5800.

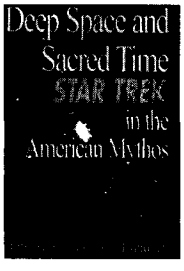


Clinton's World
Remaking American Foreign Policy
By William G. Hyland
A forthright, balanced, overview and analysis of the foreign policy of Clinton's administration—and the only book to cover all the global crisis points of his presidency.
232 pages • 0-275-96396-9 • $24.95



North to Canada
Men and Women Against the Vietnam War
By James Dickerson
Nearly 500,000 American men and women went to Canada in opposition to the Vietnam War. This book, which focuses on those who stayed in Canada, offers a resister's eye view of the most divisive war in American history.
232 pages • 0-275-96211-3 • $35.00

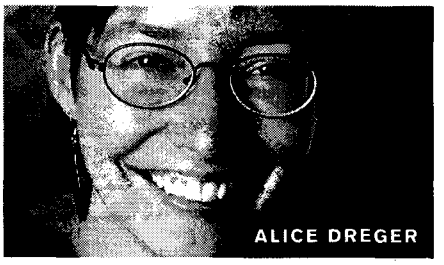
Jazz in Black and White
Race, Culture, and Identity in the Jazz Community
By Charley Gerard
***Choice* Outstanding Academic Book, 1998**
"Comprehensive and insightful . . . . what it does best is mourn the presence of racial discord in a music as harmonious as jazz." **Philadelphia Inquirer**
232 pages • 0-275-96198-2 • $39.95



Deep Space and Sacred Time
Star Trek in the American Mythos
By Jon Wagner and Jan Lundeen
"All true Trekkers should find most of this book's journey, in the words of Mr. Spock, 'fascinating.'"
Publishers Weekly
280 pages • 0-275-96225-3 • $27.95

88 Post Road West • P.O. Box 5007 • Westport, CT 06881 / To Order Call 1-800-225-5800 or FAX (203) 222-1502

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



HARVEY SEELEY/MICHIGAN STATE UNIVERSITY (MIDDLE)

With Attitude. The group's mailing list now has fourteen hundred subscribers.

The organization's basic position is straightforward: Intersexed infants should receive treatment only for medically dangerous conditions. Otherwise, they should be left alone. Ambiguous genitalia need not prevent a child from growing up contentedly or from adopting a conventional gender identity—if he or she wants it. In the end, ISNA argues, gender is more about clothes and hair than genitals: Children can be raised identifying as female or male, and as they grow older, they can switch genders without necessarily having surgery. Accordingly, doctors should speak openly with parents about an intersexed child's status, and children and their families should receive supportive counseling to help them cope with social pressures and medical decisions. As adolescents or adults, intersexuals can decide for themselves whether to take hormones or have surgery.

From ISNA's point of view, contemporary surgical procedures are as riddled with unexamined biases as any nineteenth-century "doubtful sex" committee. A successful surgically created vagina, for example, is defined as that which is capable of intercourse—and not, say, as one that is capable of lubrication or erotic sensation. And, as in Chase's case, the definition of an anomalous phallus as a "too-large clitoris" or a "too-small penis" is dependent on the assumption that it has to be one or the other. Genital ambiguity is presumed to be intolerable, writes Suzanne Kessler, "not because it is threatening to the infant's life, but because it is threatening to the infant's culture."

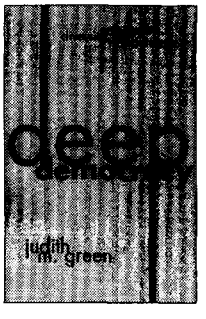
Consent is at the center of this debate. Parents and doctors, argue ISNA's proponents, don't have the right to alter an infant's genitals in order to make him or her look more "normal." Not everyone agrees: After all, cosmetic surgery is performed on infants all the time, for conditions ranging from harelips to birthmarks. And consent isn't possible for children anyway. Is it really fair to leave a baby with "weird" genitals in a world in which the first question people ask is whether a newborn is a boy or a girl? Can parents be expected to enlist their children in a cultural experiment when most people either are unaware such conditions exist or view them as grotesque and laughable, the equivalent of *Saturday Night Live*'s gender-ambiguous Pat? Couldn't social ostracism lead to deeper psychological scars than an operation or two? Aren't intersex conditions just birth

POLITICAL THEORY FROM
ROWMAN & LITTLEFIELD

Ideas in Action
Political Tradition in the Twentieth Century
By **Stephen Eric Bronner**

"Stephen Eric Bronner is one of the most original and provocative political theorists writing today. *Ideas in Action* exhibits his uniquely internationalist and fascinating perspective, grounded in the most progressive aspects of the liberal and socialist traditions."
—Judith Grant, University of Southern California
ISBN 0-8476-9387-2 $24.95 paper
ISBN 0-8476-9386-4 $69.00 cloth

Deep Democracy
Community, Diversity, and Transformation
By **Judith M. Green**



"Green argues for a concept of democracy that moves beyond the conflict between the individual and the community, quietism and activism, multiculturalism and monoculturalism, and the theory in opposition to practice. . . . A strenuously researched and masterfully argued account of what democracy should mean."
—Leonard Harris, Purdue University
ISBN 0-8476-9271-X $17.95 paper
ISBN 0-8476-9270-1 $57.95 cloth

ROWMAN & LITTLEFIELD PUBLISHERS, INC.
An Independent Publisher for the 21st Century
To order call (800) 462-6420 • Visit our website at www.rowmanlittlefield.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

defects—abnormal variations from the normal pattern of male and female?

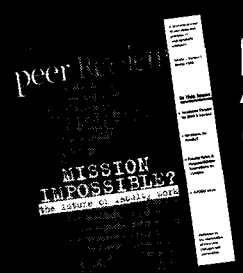
THESE ARE charged issues, to be sure. It doesn't help that there is little research that might help address them. The problem, even supporters of corrective surgery admit, is that the medical literature is riddled with the phrase "lost to follow up": Many patients have simply dropped off the radar, so there is little information about the erotic experience or gender stability of adult intersexuals. These vanished intersexuals may be living happily or unhappily with their gender; they may feel more or less sexually sensate, normal, damaged, or confused. It's impossible to tell. Those who speak out are, inevitably, those who have a problem with the treatment they received. But those who don't speak out are not necessarily satisfied customers. They may be, as Chase was for many years, isolated and depressed but nonetheless angry.

Once she became an intersexual activist, Chase was frequently regarded by doctors as, at best, a crybaby, at worst, "a bomb-throwing radical." She had started out with cold calls to the top medical authorities but quickly hit a brick wall. One famous doctor told her that she'd received excellent care and had nothing to complain about. (John Money was one of the few who said he would discuss the issues she raised—if she paid him $100 an hour.) And an early attempt to influence the medical Establishment on its own turf was a flop, if an educational one. After much tense negotiation, and an alliance with Bill Byne, a neuroanatomist at New York City's Mount Sinai Medical Center, ISNA managed to add a patients' panel to the hospital's symposium on pediatric genital surgery in 1996. But the panel did not go over well, deteriorating into a point-counterpoint exchange, with shaky-voiced intersexuals crossing rhetorical swords with doctors on the panel and in the audience. After the event ended, one of the doctors told Chase that nothing he had heard would change the way he dealt with patients.

Chase did not give up. She continued to contact humanists and social scientists, whom she deemed more likely than doctors to sympathize with ISNA's agenda. The results were mixed: While many sexologists, queer theorists, and academic feminists were fascinated by theories of gender transgression, they weren't necessarily interested in Chase's brand of political activism or in lobbying the medical Establishment. But gradually, Chase made alliances with Fausto-Sterling and Dreger, and then with Kessler, who is best known for her textbook (co-written with Wendy McKenna) *Gender: An Ethnomethodological Approach* (Chicago, 1985), which deals with transgender issues. Kessler's 1990 article in *Signs*, "The Medical Construction of Gender," was especially prescient, the first real glimmering of an academic critique of the medical status quo.

One result of Kessler's encounter with Chase was *Lessons From the Intersexed*. In the book, Kessler quotes extensively from medical texts and interviews with doctors, presenting the assumptions that shape intersex diagnoses. One widely held belief is that a large penis is equivalent to maleness, whereas the ability to procreate defines femaleness, no matter what other physical attributes an individual might have. "While this looks like a small penis, it's actually a large clitoris," Kessler quotes one physician explaining. "And what we're going to do is put it back in its proper position and reduce the size of its tip so it doesn't look funny, so it looks right."

New from The Association of American Colleges & Universities



peer Review

A quarterly journal of new ideas and practices in undergraduate education

Mission Impossible?

the future of faculty work

AAC&U's new quarterly is a magazine for all who care about the meaning and quality of undergraduate education and who know that the true measure of any reform is the effect that it has on students and their learning.

Spring 1999 issue available now!

- **Hard Times for New Faculty:** An Interview with Michael Bérubé, University of Illinois at Champaign-Urbana
- **Academic Careers in 2000 and Beyond:** Martin Finkelstein, Seton Hall University
- **Overwork and the Academic Citizen:** Richard Moser, American Association of University Professors
- **Faculty Work at the Community College:** Ronald Williams, Community College of Philadelphia
- **Rethinking the Meaning of Faculty Overload:** Louise Wetherbee Phelps, Syracuse University

Subscribe today: $20 for faculty and administrators at AAC&U member institutions, $28 for non-members

Phone: 800/297-3775
E-mail: pub desk@aacu.nw.dc.us
Web site: www.aacu-edu-org

Association of American Colleges & Universities
1818 R Street NW
Washington, DC 20009

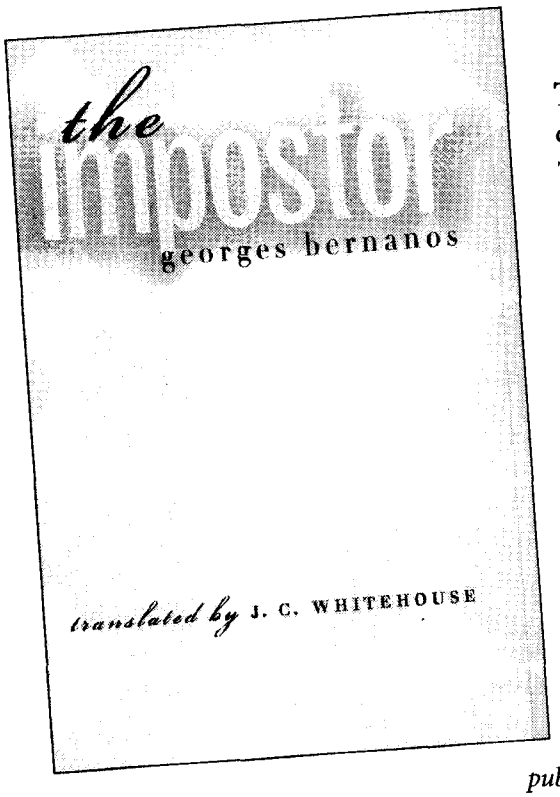
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"LET'S FACE IT," SAYS ONE PROFESSOR OF PEDIATRICS. "PATIENTS WITH GENITAL AMBIGUITY HAVE REAL PROBLEMS, AND THE OUTCOMES ARE NOT LIKELY TO BE GREAT NO MATTER HOW THEY ARE TREATED."

But even with some credentialed scholars behind it, ISNA continues to have a difficult time converting medical minds to its point of view. According to Philip Gruppuso, a professor of pediatrics and biochemistry at Brown University who has recently embraced ISNA's agenda, his colleagues' intransigence is the result of basic medical conservatism mixed with a genuine emotional anxiety. "Whenever physicians are confronted with the fact that something that was standard is incorrect, you're forced to think about all the damage you did," he explains. "I went through that. For the first ten years, I assigned 'male hermaphrodites' [those with testes] as female, based on the size of their phallus, a totally wrong approach." The right approach, says Gruppuso, is ISNA's: full disclosure to parents and no immediate surgery. But, Gruppuso worries that doctors are simply unwilling to grant expertise to academics in nonmedical disciplines, even when it would illuminate their own work. "We need to concede that we might be experts on the biology and science but not necessarily in psychology, sociology, and anthropology. I would hazard a guess that Suzanne Kessler knows more about these diseases than 95 percent of pediatricians."

Gruppuso is not the only doctor to have changed his thinking and his medical practice as a result of contact with ISNA advocates. Justine Schober, a pediatric urologist in Erie, Pennsylvania, never spoke to ISNA directly, but after learning about the group through the medical grapevine, she ordered a tape of *Hermaphrodites Speak!* and became a major ISNA proponent, one of the few surgeons to do so. Then, last year, Milton Diamond (the debunker of Money's Joan/John case) gave a keynote address at the American Academy of Pediatrics convention in which he called for a change in the medical protocols for intersexed children. Schober, who was present at the session, says the audience was literally shocked into silence: "One would have expected a very brash negative reaction, but it was exactly the opposite: No one spoke for minutes afterward. For me, it was almost a chilling experience." Last year, *The Journal of Clinical Ethics* published a version of this address, co-authored by University of Hawaii philosophy professor Kenneth Kipnis, in a special issue devoted to intersexuality.

One of the most striking examples of a medical turnaround is Judson Van Wyk, Kenan Professor of Pediatrics at the University of North Carolina School of



The Impostor
GEORGES BERNANOS
Translated by J. C. Whitehouse
Georges Bernanos, one of the most original Roman Catholic writer of his time, explores the delicate balance between redemption and damnation.
$20 paper/$40 cloth

The Consecration of the Writer, 1750–1830
PAUL BÉNICHOU
Translated by Mark K. Jensen
Preface by Tzvetan Todorov
An essential reference in literary history.
$25 paper/$65 cloth

publishers of Bison Books 800-755-1105 http://nebraskapress.unl.edu

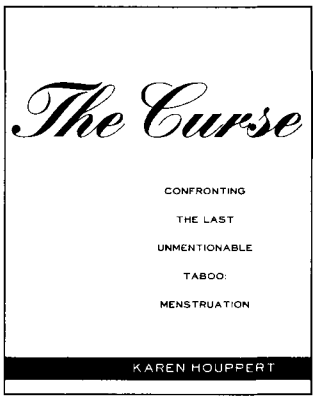
UNIVERSITY OF NEBRASKA PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CURSE

CONFRONTING THE LAST UNMENTIONABLE TABOO: MENSTRUATION

KAREN HOUPPERT



"Karen Houppert's fierce and witty examination of menstruation shows how the natural workings of women's bodies–from our periods to our sexuality–are medicalized, sanitized, taken from us and sold back at a profit. *The Curse* will open your mind and your eyes: it will make you question the weird furtiveness that surrounds 'that time of the month.' "

–PEGGY ORENSTEIN, author of *Schoolgirls: Young Women, Self-Esteem, and the Confidence Gap*

"This smart and lively report shows convincingly that the only real curse of menstruation is the unwarranted secrecy and sexual moralism surrounding it, which have long served to keep women in their place."

–ALIX KATES SHULMAN

Hardcover • $24.00 • 304 pages
At bookstores, or call (888) 330-VHPS

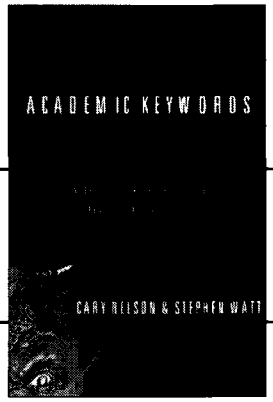
FARRAR, STRAUS AND GIROUX

A Revealing Look at American Higher Education

ACADEMIC KEYWORDS

A Devil's Dictionary for Higher Education

By Cary Nelson and Stephen Watt



"A terrific book—funny, sad, useful, outrageous—one of the best reflections on America's contradictory university system. Read it and weep—or laugh—or, best of all, act."

– Paul Lauter, editor of the Heath Anthology of American Literature

Know what academic freedom is? Or what it has come to mean? What's affirmative about affirmative action these days? Think you're up on the problem of sexual harassment on campus? Or how much the university depends on part-time faculty? Here is a witty, informed, and sometimes merciless assessment of today's campus. Nelson and Watt use the format of a dictionary to present stories and reflections on some of the most pressing issues affecting higher education in America. From the haphazard treatment of graduate students to the use and abuse of faculty (as well as abuses committed by faculty), **ACADEMIC KEYWORDS** offers a compelling and at times enraging report on the state of the campus.

AT BOOKSTORES, or call 1-800-634-7064 (FAX 1-800-248-4724)

To learn more about this and other Routledge titles, visit our website at www.routledge-ny.com

ROUTLEDGE

Medicine and the author of the classic textbook chapter "Disorders of Sex Differentiation" on the diagnosis and surgical treatment of intersexed infants. Thanks in part to conversations with Gruppuso, Van Wyk is now opposed to many of the protocols he helped establish. In his earlier work, he says, "I claimed that children should not be assigned male unless it is reasonable to expect an adult phallus of adequate size. I wrote about the tragic outcomes associated with assigning a male gender to kids with small penises." Such claims no longer impress him: "I would take that back today." He would also take back his recommendation that doctors conceal intersex diagnoses from parents: "That's one of the most damaging things I said in my chapter. I myself used to tell families that their child's sex was 'unfinished' and compare it to a cleft lip; I assumed they could not accept the truth."

Not that Van Wyk is exactly an ISNA cheerleader. While he says Chase and her allies "have done us a great favor by pointing out our mistakes," he believes that they lump too many different medical conditions under the "intersexed" rubric and come to premature conclusions about what should or shouldn't be done about abnormal genitalia. "She doesn't have any more data on those patients reared on her recommendations than she has on those treated according to the classic recommendations," he says. "Let's face it, patients with genital ambiguity have real problems, and the outcomes are not likely to be great no matter how they're treated."

SOME ISNA members disagree. And despite entrenched resistance from surgeons and reservations in the medical community, protocols are beginning to change—with potentially dramatic implications for our understanding of gender. ISNA contends that intersexual children can be raised as boys or girls, but it's hard to deny that the presence of such adults is bound to throw expectations of gender stability out of kilter, just as open homosexuality has altered notions about erotic behavior. Some activist intersexuals, however, see this potential as an unambiguously good thing. Adult intersexuals could "disrupt a lot of social conditioning—it's exciting to think about the insights these people could provide," says Hida Viloria, an ISNA member and San Francisco resident who wrote her undergraduate thesis at Berkeley on three intersexuals who, like herself, were left intact

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at birth. "They were, for the most part, better off than I thought they would be," she reports. "They were all involved with women, and all of them have a varying degree of third-gender identity." One of her subjects legally changed her gender from female to male, without having any surgery, in order to marry her partner.

To many of the doctors who work with intersexed kids, Viloria's conclusions sound hopelessly naive. Even if many hermaphrodites are born without a "true" sex, isn't there a case to be made for treating them *as if* they had one? Walter J. Meyer III, M.D., a professor at the University of Texas Medical Branch's department of human biological chemistry and genetics, puts it this way: "What are you going to say, 'Boys get in this line, girls get in that line, and all the little hermaphrodites get in this other line?' Have you ever tried to buy a present for a baby without knowing whether it's a boy or a girl? You can't do it. We owe the child a gender."

One possible solution to this deadlock is to step outside Western culture, where there are examples of third-gender social roles, many of them assigned to those with intersexual bodies. Parts of Sambia, a province of New Guinea, and the Dominican Republic have high proportions of 5-AR; these cultures accept that at adolescence a few seeming girls will develop masculine genitals and grow hairy and muscular. And in the Navajo tradition, those individuals known as "two-spirit" persons (intersexuals and biological men and women who take on clothing and roles of the opposite sex) were considered special gifts to a family; they were believed to be especially skilled at contacting ancestors and helping to raise children. "People who were of ambiguous gender or anatomy could be accepted and, under the best conditions, celebrated," notes anthropologist Gilbert Herdt, the editor of *Third Sex, Third Gender* (Zone, 1994), an anthology dealing with such societies. "They were the healers or the priests or the shamans, whose bodies or special characteristics seem to have suggested divine blessings, that the community recognized as being valuable."

As a small but growing community of "out" intersexuals struggles to find a way to live openly in the world, these models may offer one glimmer of possibility.

Emily Nussbaum is a contributing editor of *LF*. Her article "Bodies That Matter" appeared in the October 1998 issue.

Westview Press

Revised Edition

BROTHER NUMBER ONE

A Political Biography of Pol Pot

David P. Chandler

Praise for the first edition:

"Excellent and absorbing.... Indispensable to any attempt to understand the Khmer Rouge."

New York Review of Books

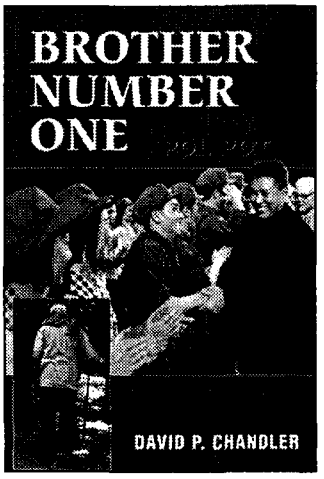
"A dramatic account of Pol Pot's rise to power in 1975 and his direction of Cambodia's autogenocide.... David Chandler has given us an absorbing and authoritative portrait of Brother Number One and a fascinating insight into Cambodia's cruel history."

New York Times Book Review

"Although a work of scholarship, this book has the fast pace of a thriller."

Asian Wall Street Journal Weekly

288 pages • $16.00 paper



Available at better bookstores,
or call 1-800-386-5656, orders only.

Tenure Disputes

LAW OFFICES OF JEFFREY M. DUBAN

LITIGATION PRACTICE INCLUDING:

FACULTY & STUDENT DISCIPLINARY ACTIONS
AND DISMISSALS
PROMOTION AND TENURE DISPUTES
ACADEMIC CONTRACTS

545 MADISON AVENUE
NEW YORK, NY 10022
(212) 829-0044

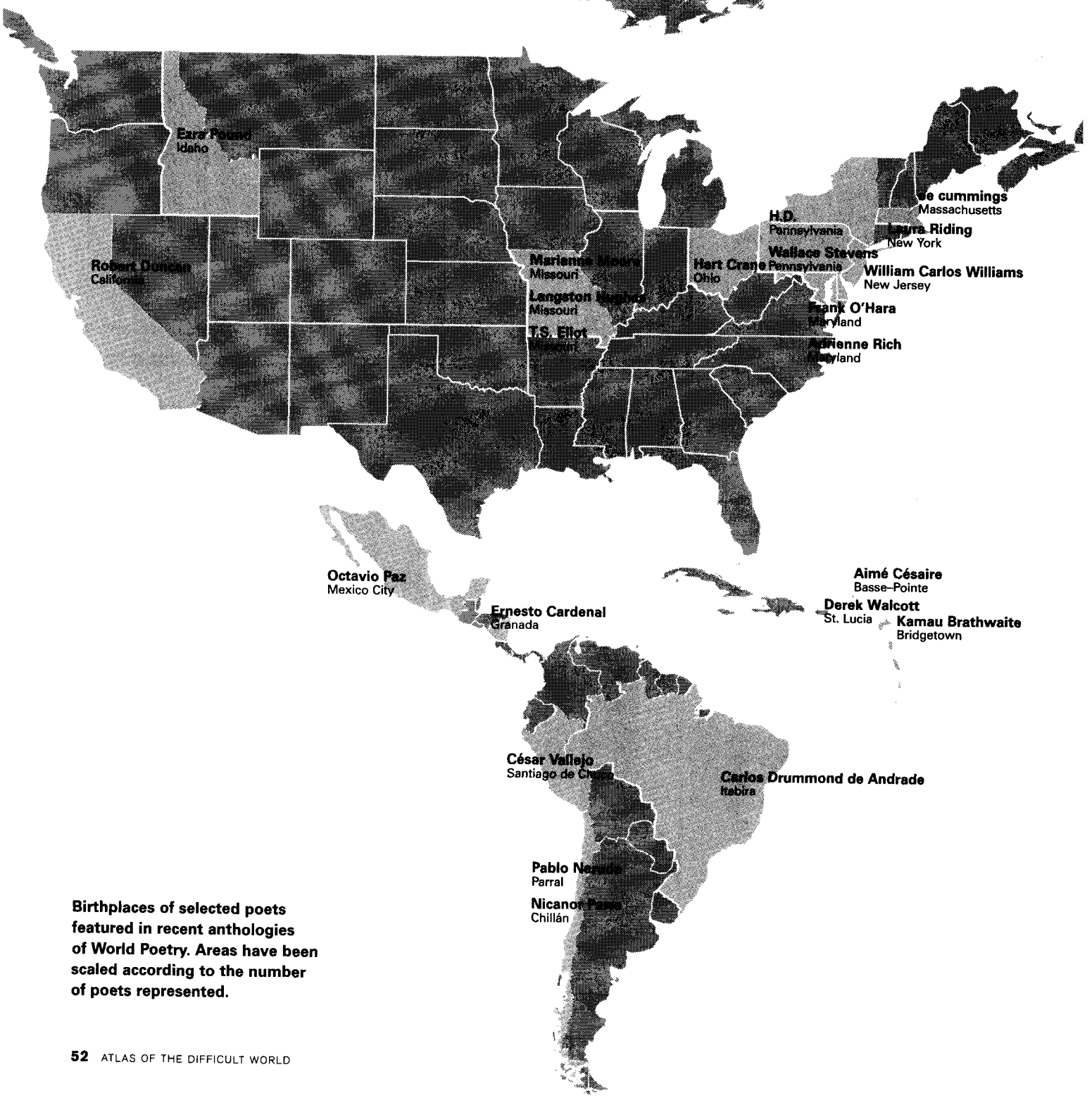
A FORMER PROFESSOR, JEFFREY M. DUBAN RECEIVED HIS PH.D. IN CLASSICAL PHILOLOGY FROM JOHNS HOPKINS IN 1975.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ATLAS OF THE

THE PROBLEM OF GLOBAL POETRY

BY JOHN PALATTELLA



Birthplaces of selected poets featured in recent anthologies of World Poetry. Areas have been scaled according to the number of poets represented.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DIFFICULT WORLD

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

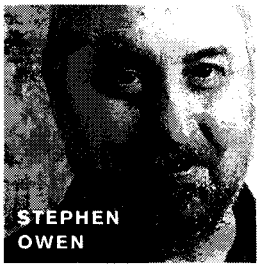
IS THERE A TRULY INTERNATIONAL poem? Not a pop song or an advertising jingle, but a poem? Ezra Pound thought so, and he devoted most of his life to writing it. That poem, *The Cantos*, delves into many subjects: the provincialism of American letters, Depression-era schemes for economic reform, classical mythology, the horrors of World War I, Neoplatonism, and Walt Whitman's barbaric yawp, to name a few. *The Cantos* is about translation as well, and for Pound this subject is what made his poem truly international.

Canto 1, for instance, is based on the eleventh book of *The Odyssey*, in which Odysseus pours sacrificial blood into a votive pit:

> Poured we libations unto each the dead,
> First mead and then sweet wine, water
> mixed with white flour....
>
> Dark blood flowed in the fosse,
> Souls out of Erebus, cadaverous dead, of
> brides
> Of youths and of the old who had borne
> much.

What's remarkable is that Pound translated Homer not from the Greek but from the Latin of Andreas Divus, the *Odyssey*'s first Renaissance translator. And he filtered his translation of a translation not through twentieth-century English but through the rhythm and diction of Anglo-Saxon. His use of the word "mead" is a giveaway, as is his use of alliteration.

Pound hoped to write an international poem, but he had larger ambitions as well: to define a canon of world poetry. In fact, in his last anthology, *Confucius to Cummings* (1964), Pound brought together some of the poems he had refashioned or loosely imitated in *The Cantos*. There's an excerpt from Ovid's *Metamorphoses*, a poem by Sappho, two by the Provençal troubadour Arnaut Daniel, and selections from Robert Browning, W.B. Yeats, and Marianne Moore, among others. There's a passage from *The Odyssey* too, but in the George Chapman translation that mesmerized John Keats.


STEPHEN OWEN

Not all of Pound's top bards are still household names. Who besides Pound scholars now reads Arnaut Daniel? Yet like some soul out of Erebus, Pound, with his bold approach to anthologizing and translation, continues to inspire, judging from the recent publication of several remarkably successful world poetry anthologies. Within the last three years, Clifton Fadiman, Katharine Washburn, and John Major's *World Poetry: An Anthology of Verse From Antiquity to Our Time* (Norton), Jerome Rothenberg and Pierre Joris's *Poems for the Millennium: The University of California Book of Modern & Postmodern Poetry*, and J.D. McClatchy's *Vintage Book of Contemporary World Poetry* have all sought to install a particular notion of world poetry in the collective mind. For their wide-ranging efforts the editors have won over many curious readers. And their success raises some interesting questions—questions first raised by Harvard professor Stephen Owen nearly a decade ago. Is a new era of world poetry upon us—a NAFTA in meter and image? Or might it be that world poetry—like world music—is an inherently vague and treacly notion, one that distorts or dilutes the very poetic diversity it aims to promote?

ONE THING is certain: In scope and bulk, all three anthologies are massive enough to be remnant bricks from the Tower of Babel. *World Poetry* crams together into more than twelve hundred pages some sixteen hundred poems drawn from dozens of languages and cultures; it samples poetry spanning forty centuries, from the ancient Babylonian epic of Gilgamesh to Seamus Heaney's "The Tollund Man." The two volumes of *Poems for the Millennium* gather into sixteen hundred pages the work of 360 nineteenth- and twentieth-century poets from Europe, Asia, North America, the Caribbean, and Latin America. *The Vintage Book of Contemporary World Poetry* is the most tightly focused of the three, surveying in a little more than six hundred pages the verse of eighty poets born in the twentieth century. (Of the three books, only this one omits American and British poets.) Its contents span four continents and more than two dozen languages. Remarkably, though each collection features some of the same poets—twenty-five poets appear in both McClatchy's and Rothenberg's books, thirty-two in Washburn's and McClatchy's—only one poem appears in all three, a work McClatchy calls "the most powerful poem ever written about the Holocaust": Paul Celan's "Death Fugue."

Any consideration of what "world poetry" means must begin with a consideration of just how different these anthologies are. For all its modesty, McClatchy's volume glimmers with prestige, furnished as it is with the work of literary-award winners. In addition to a dozen recipients of various national literary prizes, McClatchy's roster of poets, which he groups by geographic region, includes the Nobel laureates Octavio Paz, Derek Walcott, Czeslaw Milosz, Wislawa Szymborska, Pablo Neruda, Joseph Brodsky, Odysseus Elytis, and Wole Soyinka. Adding to the luster is McClatchy's claim that his volume is global not just because his poets hail from different parts of the globe but because they share a common enterprise. Like world music, McClatchy ventures, the notion of world poetry "is probably modeled on *Weltliteratur*, a word coined by the Romantic German philosophers to designate the extent and variety of the world's literary cultures and the fact that the spirit behind them is all one."

And what exactly is that spirit? "We're reminded over and over again of the isolation of each individual, the aloneness of a life. Into that isolation a world is drawn and re-created. That isolation may be fraught with political tensions...[but] the best of those writers make an art of evading, defying, or playfully accommodating that pressure," McClatchy states. Indeed, if the poems in the anthology "resemble one another in anything, it is their common experience of modernism," he reckons. The telltale aesthetic signs of that experience are "the hard-bitten ironies and picked-over shards of the past, the visionary gleams, the religion of language, the splayed lyric, the astute psychologizing"—in other words, the aesthetic legacy of high modernists like Ezra Pound, T.S. Eliot, Wallace Stevens, W.H. Auden, and Robert Lowell.

Rothenberg's faith in modernism equals McClatchy's, but his patron saints belong to a rival, more avant-garde sect: Max Ernst instead of Eliot, Gertrude Stein in place of Stevens, Antonin Artaud rather than Auden, Jackson Mac Low and not Lowell. For Rothenberg, each work in *Poems for the Millennium* is a foxhole from which the avant-garde launches fusillades at mainstream poems like those featured in McClatchy's volume. "There have been persistent thrusts to raise demotic, colloquial, common speech as the language of a new poetry and culture" throughout this

JON CHASE/HARVARD NEWS OFFICE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

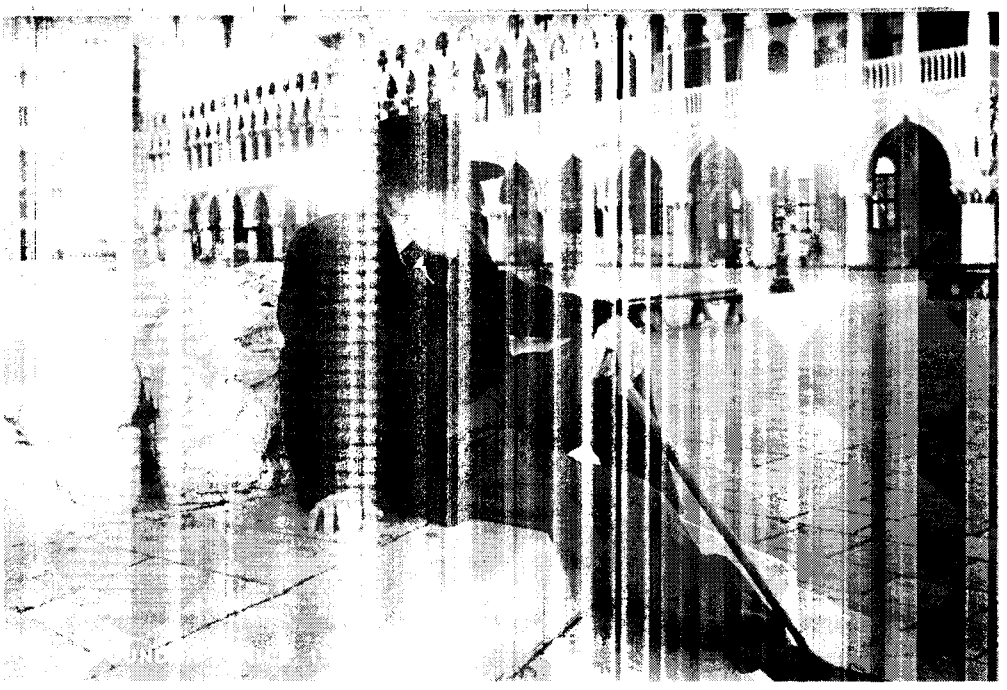
century, Rothenberg proclaims in his introduction, after invoking the examples of Marcel Duchamp, John Cage, and the Situationists. "Taking many different forms and challenging many long-standing prejudices and language barriers, these thrusts mark a key point at which language experiments and politics meet." To that end, much of *Poems for the Millennium* is devoted to surveying experimental literary movements—futurism, Dada, surrealism, negritude, objectivism, concrete poetry, and so on. The two volumes, *From Fin de Siècle to Negritude* and *From Postwar to Millennium* emphasize both variety and continuity. The second volume has a pioneering, up-to-date feel; its last section, for example, is called "Toward a Cyberpoetics." Taken as a whole, the surveys are meant to chronicle how an international poetic avant-garde has evolved over the century.

Interspersed between *Poems for the Millennium*'s surveys of movements are "galleries," where eminent poets jostle with the unsung. The second gallery of volume 1, which falls between sections on Dada and Surrealism, opens with W.B. Yeats, Gertrude Stein, and Rainer Maria Rilke but also showcases poems by the Romanian poet and essayist Lucian Blaga and the New York–based Yiddish poet Jacob Glatshteyn. The galleries feature some of the anthology's most arresting passages. Glatshteyn writes:

> The real truth is
> I am cast of gold
> And my voice is pure flute
> Gold shmold flute shmute
> It is devil take it terribly
> Unintelligible

Poems for the Millennium is like these galleries: a hectic, capillaried sprawl. Its voice is pure shmute.

In contrast, *World Poetry*, with its sponsorship by the Book-of-the-Month Club, its crimson covers embossed with gilt lettering, and its billing by Norton as "the one necessary book of poetry for every home and library," has the appurtenances of a fussy, genteel book. "We wanted to call it *The World Treasury of Poetry*," Washburn admits with a chuckle, "but we thought that was a bit of a chestnut and opted for *World Poetry* instead." What looks like a fussy book, however, is actually a rowdy one. Close by Thomas Campion's refined version of Propertius's "When Thou Must Home to Shades Underground" is Ezra Pound's "Homage to Sextus Propertius," in which



ARCHIVE PHOTOS/DAVID LEES

"AMERICAN POETS HAVE THE PROVINCIAL'S SWEET GIFT OF NEEDING TO DREAM NO FURTHER THAN AN ETERNITY OF ENGLISH-SPEAKING AUDIENCES," SAYS STEPHEN OWEN.

Pound, instead of rendering a literal meaning for the Roman poet's elegies, allows his voice to rustle through the poem's many personalities and events. (The poem could just as easily be called "Homage to Ezra Pound.") Alongside such vigorous hybrids, Washburn has placed other surprises, such as translations by writers better known for their prose. There's F. Scott Fitzgerald's translation of Arthur Rimbaud's "Voyelles," John Dos Passos's versions of "Four Poems" by the Spanish poet Antonio Machado, Anthony Burgess's ribald versions of three sonnets by Giuseppe Gioacchino Belli, and Samuel Beckett's exquisite rendering of Guillaume Apollinaire's "Zone."

EVEN THOUGH they display differing literary sensibilities, all three anthologies have found a wide audience, at least if one measures audience by sales. Amy Torack, publicity manager at the University of California Press, reports that *Poems for the Millennium* has sold nearly twenty-eight thousand copies. Volume 1, published in 1995 and now in its third printing, has sold eighteen thousand copies; volume 2, which appeared in 1998, has sold ten thousand copies. "*Millennium* is becoming standard store stock," says UC editor Linda Norton. "It's on the shelf right next to Norton and Oxford anthologies." Vintage and Norton refuse to divulge sales figures for their books. But McClatchy's editor at Vintage, LuAnn Walther, did say his anthology is now in its fifth printing. As for *World Poetry*, when the Book-of-the-Month Club offered it as a main selection in April 1998, nearly fifty thousand readers snapped up the hefty volume. Such intense enthusiasm for poetry in translation doesn't surprise the poet laureate Robert Pinsky, who has noticed that "Americans are interested in poetry written in other languages. And possibly because of the very fact that so few of us manage to learn languages other than English, we seem remarkably open and trusting about reading poetry in translation."

But what attracts readers to the McClatchy, Washburn, and Rothenberg anthologies may be less a taste for adventure than a love of the familiar. This, at least, is the upshot of an argument about world poetry made by Stephen Owen, who is a scholar of Chinese and comparative literature. Owen contends that the ubiquity of the English language and anglophone

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

poetics has made it too easy for poems to migrate across national and linguistic boundaries into English. The result? The notion of world poetry, an umbrella term not for translations from wildly divergent national poetic traditions but for a tepid poetry of Esperanto. Owen lashed out against world poetry in an article published in *The New Republic* in 1990, but at times he sounded as though he'd foreseen the appearance of the McClatchy, Washburn, and Rothenberg anthologies. When he observes that "the Nobel Prize plays an interesting role in the shaping of 'world poetry,' particularly the poetry of the Third World," he might as well have been describing McClatchy's volume, laden as it is with Nobel laureates.

"American poets have the provincial's sweet gift of needing to dream no further than an eternity of English-speaking audiences," Owen argues. "To write in the dominant language of the age is to have the luxury of writing with unshaken faith in the permanence of a culture's hegemony. But poets in many other countries and languages must, as their imaginary audiences swell, dream of being translated. And thus they must write envisaging audiences who will read their work in translation"—which is to say, in English. "The need to have one's work approved in translation," Owen continues, "creates...a pressure for an increasing fungibility of words. Yet poetry has traditionally been built of words with a particular history of usage in a single language—of words that cannot be exchanged for other words. Poets who write in the 'wrong language'...not only must imagine themselves being translated in order to reach an audience of a satisfying magnitude, they must also engage in the peculiar act of imagining a world poetry and placing themselves within it."

Owen's reasoning has a peculiar twist. The person deracinating the poem is not the usual suspect, the meddlesome English-language translator; rather, it's the non-English-language poet longing for the recognition of an English-language audience. Such a poet, compelled to write verse that is easily translatable into English, must betray a local idiom and extinguish traditional sources of inspiration. For Owen, the non-English-language poet is at once world poetry's culprit and its victim.

OWEN tries to bolster his point by discussing several poems from *The August Sleepwalker,* a volume by the Chinese poet Bei Dao published by New Directions in 1990. Bei Dao gained notoriety in the United States after he was exiled from China in 1989 following the Tiananmen Square massacre. "The poetry of *The August Sleepwalker*," Owen explains, "is a poetry written to travel well," mostly because it traffics in images that are as alien to traditional Chinese poetry as they are staples of the Western poetic tradition. Take the opening lines of the book's title poem, which appears in Rothenberg's *Poems for the Millennium* and McClatchy's *Contemporary World Poetry*:

> the stone bell tolls on the seabed
> its tolling stirs up the waves
>
> it is august that tolls
> there is no sun at high noon in august
>
> a triangular sail swollen with milk
> soars over a drifting corpse

This is a poem fashioned from the careful rationing of images. And in both tone and subject, "The August Sleepwalker" could be mistaken for the kind of lyric found in any number of literary quarterlies in the United States. "The values of Misty Poets like Bei Dao represent Iowa Writers' Workshop values as they've been translated into Chinese," says Charles Bernstein, a poet and a founding member of the poetics program at SUNY Buffalo. Bernstein is also the editor of *99 Poets/1999: An International Poetics Symposium*, a special issue of *boundary 2* published this spring that features the work of ninety-nine poets from around the globe, including poems by Chinese poets antithetical to Bei Dao. "The work of the Misty Poets is a perfect export item, a perfect image of Romantic dissent," Bernstein says with a snicker.

Bei Dao's poems seem written for export, however, only if one considers their formal qualities apart from the circumstances in which they were written. Bei Dao was one of several Misty or Obscure poets who, beginning in the late 1970s, wrote gritty, disillusioned verse that challenged the state-sanctioned poetry of the Cultural Revolution. His work has surrealist and symbolist inflections—consider his image of the "triangular sail swollen with milk"— but he doesn't ape surrealism simply to curry favor with Western readers, as Bernstein and Owen suggest. Bei Dao wrote under the sway of Federico García Lorca and Pablo Neruda, both of whom represented a poetic alternative to the Maoist dictum that literature must serve class interests, not those of the individual. Unlike the work of the local modernists who translated them, the writings of García Lorca and Neruda remained available in China after 1949 because of their allegiances to communism.

Putting questions of local context aside, Owen's claim that image-saturated lyrics like Bei Dao's are what play to the contemporary English-speaking audience obscures a deeper problem: Regardless of dominant tastes, some kinds of poetry are simply easier to translate than others. "Think about American poets," says Charles Simic, a poet and a professor of literature at the University of New Hampshire who has been translating poetry into English and other languages for more than thirty years. "Foreign readers loved Walt Whitman and T.S. Eliot because of the imagery and the rhetoric of their work. Eliot in particular had such wonderful imagery. But with poets like Robert Frost and William Carlos Williams, their work doesn't come across so well on the page through translation. With Frost, the meaning of a poem depends less on an image and more on a cast of mind, a voice. Poets like Williams, who depend on a certain kind of vernacular, are tough to render. It's not just any vernacular but a kind of plain style which is tougher to get at through translation than a dazzling, chatty style laden with slang, like Frank O'Hara's. It's not that it's impossible to translate Williams's meaning, but it's impossible to ferry across to another language all the stuff that's behind the poetry, the context and the innuendo."

A clutch of poems in *Poems for the Millennium* proves Simic's point. Volume 1 includes a number of translations of poems by French and German Dadaists. Because of their wacky nature, these poems are difficult, if not impossible, to grasp unless a reader has studied up on their contexts, an effort that the design of the anthology—with its short headnotes to selected poems—doesn't foster. Reviewers have applauded Rothenberg and Joris for getting these poems into wide circulation. One wonders, though, if the meaning of such poems—in the words of the Zurich-based Dadaist Hugo Ball, a "poetry without words"—is so inscrutable that it has been lost in translation, if not long before.

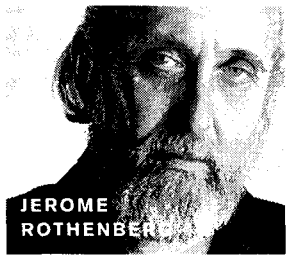
IN A SENSE, for Owen the most aggravating problem with world poetry is that the prospect of wealth and fame drives

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHAT READER COULD BE QUALIFIED TO ASSESS AN ANTHOLOGY'S SAMPLING OF TWENTY DIFFERENT NATIONAL LITERATURES?

non-Anglophone poets to forsake local traditions and write poetry easily translated into English. But is there an all-powerful translation industry? Owen's claim loses some of its charge when tested against a few hard facts about the publication of translations. In 1997, according to *The Bowker Annual Library and Book Trade Almanac*, approximately 56,000 books were published in the United States. Of that number, 2.6 percent, or 1,473, were works in translation. It's impossible to calculate how many of these were poetry because *The Bowker Annual* does not break down its tally of translations into genres. The 1997 figure of 1,473 works in translation includes everything from cookbooks, medical texts, and soft-core pornography to novels, memoirs, and books of poetry.

Nonetheless, one can arrive at an accurate estimate of the number of volumes of poetry translations published annually in the United States. The number is not colossal. Every year the Book-of-the-Month Club and PEN American Center, the U.S. branch of the worldwide literary organization, sponsor a translation prize. PEN tirelessly tracks down every eligible book, and while some works fall through the cracks, the pool of entries for the prize is a reliable index of the number of literary translations published in the United States. Eliot Weinberger, whose translations of poems by Octavio Paz appear in all three anthologies, served as a judge in 1995; according to his calculations, only twelve of the 160 books submitted for the prize were books of poetry. ("A Book-of-the-Month Club with no alternative selections," quips Weinberger.) The figures are roughly the same for the 1999 competition. Its judges, Katharine Washburn, Esther Allen, and Weinberger, report there were twenty-one books of poetry among 177 submissions.



NINA SUBIN

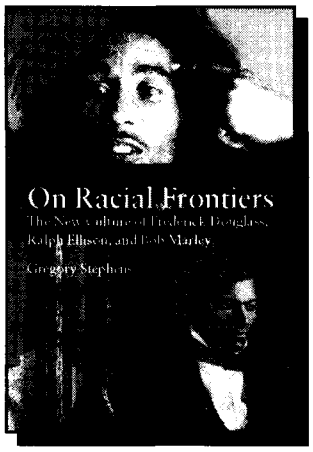
A meager diet of poetry in translation is available annually in the United States, a dispiriting fact that nonetheless makes it difficult to accept unconditionally Owen's claim that the foreign poet seeking recognition feels pressured into writing for an English-language audience. Certainly, one can speculate about the magnitude of a poet's yearning to win popularity in the West, but it's unlikely that the prospect of translation into English can enthrall such poets when so little translated poetry is published in this country. Besides the red carpet

New from Cambridge

On Racial Frontiers
The New Culture of Frederick Douglass, Ralph Ellison, and Bob Marley
Gregory Stephens

"In this innovative, imaginative and important book, Stephens probes key figures — Douglass, Ellison and Marley — who refused to be confined by rigid racialist binaries. On Racial Frontiers *will inform and engage anyone interested in issues of race and culture in the modern world. This is a bold work of cultural studies that is as readable as it is informative."*

— Shelley Fisher Fishkin, University of Texas-Austin and author of *Was Huck Black? Mark Twain and African American Voices*



0-521-64352-X Hardback about $59.95
0-521-64393-7 Paperback about $19.95

The Craft of Thought
Meditation, Rhetoric, and the Making of Images, 400–1200
Mary Carruthers

A companion to Mary Carruther's earlier study, *The Book of Memory, The Craft of Thought* examines medieval monastic meditation as a discipline for making thoughts and discusses its influence on literature, art, and architecture, deriving examples from a variety of late antique and medieval sources, with excursions into modern architectural memorials. The study emphasizes meditation as an act of literary composition or invention, the techniques of which notably involved both words and making mental "pictures" for thinking and composing.

0-521-58232-6 Hardback $59.95

Available in bookstores or from CAMBRIDGE UNIVERSITY PRESS
40 West 20th Street, New York, NY 10011-4211.
Call toll-free 800-872-7423. Web site: http://www.cup.org
MasterCard/VISA accepted. Prices subject to change.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

rolled out for Nobel Prize recipients, the avenues open to non-Western poets in American publishing are narrow and few.

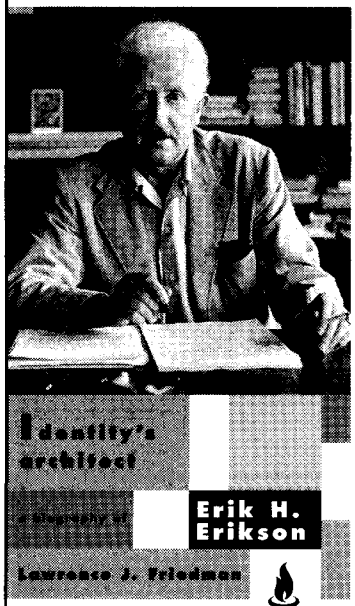
ANTHOLOGIES of world poetry pose a special challenge to critics. Harold Bloom's editing of the anthology *The Best of the Best American Poetry* provoked controversy last year, and perhaps the only thing the controversy confirmed is that evaluating an anthology rooted in a single national literature is still possible. Even a reader unacquainted with the intergalactic significance of the latest skirmish between two obscure West Coast literary 'zines could easily evaluate Bloom's *The Best of the Best* since he assembled it from an accessible, finite canon: the previous ten editions of *The Best American Poetry*. But what reader is qualified to assess an anthology's sampling of ten or fifteen or twenty national literatures?

Even so, some of Rothenberg's most vocal supporters have found faults with his volumes. "*Millennium* is a delightful read," says Marjorie Perloff, a professor of English at Stanford University and a member of *Millennium*'s twenty-person advisory committee. "But the difficulty with volume 2 is that a claim is being made to be canonical or definitive. In his earlier anthologies *Revolution of the Word* or *Shaking the Pumpkin*, Rothenberg was creating a new field and introducing readers to a whole new way of looking at texts. But in the second volume of *Millennium*, the attempt is made to 'cover' what really matters in international poetry in the postwar era, and that's always tricky and of course means that much is omitted that should be there and vice versa." But, Perloff is quick to add, "it's only fair to say that the book represents the vision of two very specific poet-editors with their own biases." Robert Pinsky concurs. "I love the fact about Paul Celan's 'Death Fugue' being the only poem in all three anthologies. It is a reminder of how idiosyncratic anthologies are, how much they express only the editorial viewpoint. That is, they are at least as opinionated or programmatic as any essay on art or politics."

For all the magnitude of the Rothenberg, McClatchy, and Washburn anthologies, their compass of world poetry is small. Not narrow, just small—which is to say, as vast and intricate as any one person's imagination. And in the end, maybe that's what we should expect from world poetry and world poets, as Eliot Weinberger emphasized in a speech delivered to the Nobel Symposium in Stockholm last August. "In 1913," Weinberger explained, "Ezra Pound, inspired by his discovery of Chinese poetry, writes the manifesto 'A Few Don'ts by an Imagiste.' Published in *Poetry* that year, the manifesto is enthusiastically read by a young Chinese poet named Hu Shih, who is studying in Chicago. Hu returns to China and, in 1917, publishes his own, quite similar manifesto, 'Tentative Proposals for the Improvement of Literature,' which becomes known as the 'Eight Don'ts' and sets off a literary revolution, the May Fourth Movement of 1919. The story is more complicated, but it may be summarized as this: Hu Shih found in American poetry what Ezra Pound thought he had found in the Chinese. Like the protagonist of a Sufi parable, the poet went to the other side of the world to discover what was at home. Perhaps it is a parable for all translation."

John Palattella is associate editor at *University Business* and editor of *Lingua Franca*'s "Breakthrough Books" section.

"Friedman has honored Erikson with a rich and meticulous account of Erikson's life.... **Generous in detail and graceful in restraint."**
—**Mary Catherine Bateson,** author of *Composing a Life*



"An enduring classic...." A definitive biography that is worthy of this larger-than-life figure of twentieth-century psychoanalysis."
—**M. Brewster Smith,** Professor Emeritus of Psychology, University of California at Santa Cruz

"Magisterial...." Must reading for those who strive to understand...the evolving culture within which we have grown and live."
—**Robert S. Wallerstein, M.D.,** past President, American Psychoanalytic Association

Help Deter Plagiarism and Encourage Academic Honesty.

Plagiarism Teaching Program:
- Instruction on avoiding plagiarism
- Self detection for students
- Practice exercises on rewriting

Plagiarism Screening Program:
- Detection procedure for faculty
- Objective and reliable results
- Complete accountability

IBM; IBM Compatible Systems

Software in use at:
U.S. Naval Academy, University of California, Texas Christian University, Miami-Dade Community College, State University of New York, University of Colorado, Pepperdine University, Brevard Community College, Birmingham-Southern College, University of Miami, and many more...

Glatt Plagiarism Services, Inc.
175 E. Delaware Place
Chicago, IL 60611 (312) 337-5904
www.plagiarism.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

JOURNALS FROM CHICAGO

CRITICAL INQUIRY is an interdisciplinary journal devoted to publishing the best critical thought in the arts and humanities. Combining a commitment to rigorous scholarship with a vital concern for dialogue and debate, the journal presents articles by critics, scholars, and artists on a wide variety of issues central to contemporary criticism and culture.

Editors: W. J. T. Mitchell and Arnold I. Davidson
Individual one-year rate: $37 (add $5 for foreign postage)
Website: http://www2.uchicago.edu/jnl-crit-inq

THE JOURNAL OF MODERN HISTORY is recognized as the leading American journal for the study of European intellectual, political, and cultural history. Its geographical and temporal sweep—the history of Europe, including Russia and the Balkans, since the Renaissance—makes it unique in its field.

Editors: John W. Boyer, Sheila Fitzpatrick, and Jan E. Goldstein
Individual one-year rate: $36 (add $7 for foreign postage)
Website: http://www.journals.uchicago.edu/JMH

MODERN PHILOLOGY sets the standard for investigations in literary and cultural history, bibliography, and lexicography, as its contributors probe the intricate interrelation between texts and contexts. Articles presenting innovative critical approaches to American, English, and European literature are accompanied by review articles, notes, and documents focused on archival research, and an expanded book review section.

Editors: Joshua Scodel and Katie Trumpener
Individual one-year rate: $34 (add $3 for foreign postage)
Website: http://www.journals.uchicago.edu/MP

SIGNS is recognized as the leading international journal in women's studies. Signs publishes articles from a wide range of disciplines in a variety of voices—articles engaging gender, race, culture, class, sexuality, and/or nation. The focus of essays ranges from cross-disciplinary theorizing and methodologies to specific disciplinary issues, framed to enter conversations of interest across disciplines.

Editors: Carolyn Allen and Judith A. Howard
Individual one-year rate: $38 (add $6 for foreign postage)
Website: http://www.journals.uchicago.edu/Signs

To order, send check or complete Visa or MasterCard information to:

The University of Chicago Press
Journals Division
Dept. SF9LF
P.O. Box 37005
Chicago, IL 60637

See our website at http://www.journals.uchicago.edu/

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Journals

from The MIT Press

new! http://mitpress.mit.edu/JCWS

JOURNAL OF COLD WAR STUDIES

Mark Kramer, Editor

published 3 times per year

The end of the Cold War has released a flood of new archival materials and memoirs both in the former Communist world and in Western countries. Declassified documentation and first-hand accounts have enabled scholars to gain a much better understanding of some of the key events of the past century. *Journal of Cold War Studies* is the first peer-reviewed journal to feature research based on these new sources. Edited at the Harvard Project on Cold War Studies, the journal is an essential resource for historians, political scientists, and others seeking a more complete understanding of the Cold War.

new! http://mitpress.mit.edu/MLANG

MARKUP LANGUAGES: Theory and Practice

B. Tommie Usdin and C.M. Sperberg-McQueen, Editors

published quarterly

This new quarterly peer-reviewed technical publication is the first journal devoted to research, development, and practical applications of text markup for computer processing, management, manipulation, and display.

new to The MIT Press http://mitpress.mit.edu/POS

PERSPECTIVES ON SCIENCE: Historical, Philosophical, Social

Joseph C. Pitt, Editor

published quarterly

Perspectives on Science publishes science studies that integrate historical, philosophical, and sociological perspectives. Its interdisciplinary approach is intended to foster a more comprehensive understanding of the sciences and the contexts in which they develop.

For subscription and ordering information contact:
MIT Press Journals / Five Cambridge Center / Cambridge, MA 02142
Tel: 617-253-2889 Fax: 617-577-1545 journals-orders@mit.edu
http://mitpress.mit.edu/journals.tcl

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The 1998 CELJ Award Winners

Best Journal Design
First Place:
Signs: Journal of Women in Culture and Society
Second Place:
Mosaic: A Journal for the Interdisciplinary Study of Literature

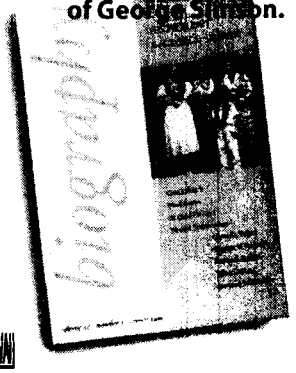
Best New Journal
First Place:
Rhetoric and Public Affairs
Second Place:
Five Points: A Journal of Literature and Art

Best Special Issue
First Place:
"No More Separate Spheres" American Literature 70:3 (September 1998)
Second Place:
"Intimacy" Critical Inquiry 24.2 (Winter 1998)

The Phoenix Award for Significant Editorial Achievement
First Place:
The Journal of Medieval and Early Modern Studies
Second Place:
Nineteenth-Century Studies

Distinguished Retiring Editor
First Place:
Henry Johnstone, Philosophy and Rhetoric
Second Place:
Ronald W. Tobin, French Review

Subscribe now and receive the special *Festschrift* in honor of George Simson.



BIOGRAPHY
An Interdisciplinary Quarterly

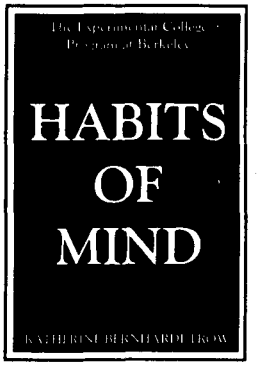
For over twenty years, *Biography* has been an important forum for well-considered biographical scholarship. While featuring stimulating essays on the subject of life-writing, it often reaches into the social sciences, the arts, law, medicine, science, and popular culture.

"Indispensable to any discussion of the nature of biography."—Leon Edel

Order Toll Free (888)-UHPRESS
UNIVERSITY OF HAWAI'I PRESS
Journals Department
Telephone: (808) 956-8833 Fax: (808) 988-6052
2840 Kolowalu Street, Honolulu, HI 96822
E-mail: uhpjourn@hawaii.edu
www.hawaii.edu/uhpress/journals/biography

INSTITUTE OF GOVERNMENTAL STUDIES PRESS, UC BERKELEY

Two important new books on Berkeley's pioneer learning community



HABITS OF MIND:
The Experimental College Program at Berekeley
Katherine Bernhardi Trow, 1998, 490pp, $29.95

In the late sixities Joseph Tussman's Experimental College at UC Berkeley provided a radically new experience for undergraduates. Two decades later, Katherine Trow asked students how that experience affected their lives. The result is a compelling account of a unique experiment in higher education reform.

"An exceptionally rich and multifaceted account of an experiment which occupies an interesting and important place in the history of American higher education."—*Neil J. Smelser, Director, Center for Advanced Study in the Behavioral Sciences*

THE BELEAGUERED COLLEGE: Essays on Educational Reform
Joseph Tussman, 1997, 198pp, $14.95

An outstanding teacher, a thoughtful critic, and an important education innovator, Joseph Tussman looks back at the famous experimental college he created and offers a stinging critique of current trends in higher education.

"This is an important book that addresses the fundamental problems of liberal education."—*David Pierpont Gardner, President Emeritus, UC Berkeley*

To order, call IGS Press, UC Berkeley, 510-642-6723.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Detail of photo by Piliamo'o

MĀNOA

Presenting new writing from
Asia, the Pacific & America

"Our big secret, our unspoken literary scandal, is the near-total ignorance by our writers, editors, and academics of literature being written elsewhere in the world."
Charles Simic

Published twice a year by University of Hawai'i Press

Subscriptions for individuals: $22 (2 issues), $40 (4 issues)
Subscriptions for institutions: $28 (2 issues), $50 (4 issues)

1-888-847-7377 (toll-free tel)
1-800-650-7811 (toll-free fax)
www.hawaii.edu/mjournal
mjournal-1@hawaii.edu

CALL FOR SUBMISSIONS

Mosaic is a journal we hold in the highest regard, and a very valuable index of the best criticism being produced.
— *Cambridge University Press*

Mosaic welcomes all essays of a theoretical or practical nature which explore literary works or issues from an interdisciplinary perspective. Currently we are especially interested in receiving essays on the topics of children's literature, environmental issues, and the "Nazi" phenomenon. Illustrated essays and submissions in French are welcome.

For further information, please contact the office or visit our web site.

Mosaic

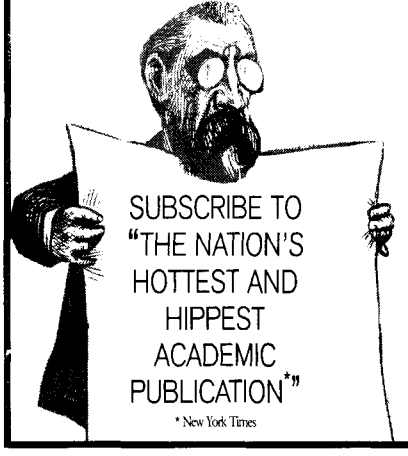
a journal for the interdisciplinary study of literature

208 Tier Bldg., University of Manitoba
Winnipeg, Manitoba, Canada R3T 2N2
Tel: (204) 474-9763 Fax: (204) 474-7584
email: mosaic_journal@umanitoba.ca
www.umanitoba.ca/publications/mosaic

Linguafranca

SUBSCRIBE TO
LINGUA FRANCA
FOR A FULL YEAR (9 ISSUES)

TO ORDER
CALL
(888) 475 5988
www.linguafranca.com



SUBSCRIBE TO "THE NATION'S HOTTEST AND HIPPEST ACADEMIC PUBLICATION*"
* New York Times

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NOW AT THE JOHNS HOPKINS UNIVERSITY PRESS

STUDIES IN ENGLISH LITERATURE 1500–1900

ROBERT L. PATTEN, EDITOR

Studies in English Literature 1500–1900 focuses on four fields of British literature in rotating, quarterly issues: English Renaissance, Tudor and Stuart Drama, Restoration and Eighteenth Century, and Nineteenth Century. *SEL* is well known for its commissioned omnibus review of recent studies in the field that is included in each issue. In a single volume of *SEL*, you might find an argument for attributing a previously unknown work to Shakespeare, or a theoretical exposition of the "material sublime" in Romantic poetry written by women. Published quarterly for Rice University.

Annual Subscriptions: $27.00, individuals; $60.00, institutions

TECHNOLOGY AND CULTURE

JOHN M. STAUDENMAIER, S.J., EDITOR

The International Quarterly of the Society for the History of Technology. Dedicated to the historical study of technology. Its editorial quality and probing articles about the world's technological and scientific heritage make it the foremost international resource for historians of technology. Explores technology's historical relationship to society and culture in insightful pieces intended for general readers as well as specialists. Published quarterly.

Annual Subscriptions: $37.00, individuals; $96.00, institutions

Send orders to: The Johns Hopkins University Press, P.O. Box 19966, Baltimore, MD 21211-0966, U.S.A.

To place an order using Visa or MasterCard, **call toll-free 1-800-548-1784**, FAX us at **410-516-6968**, or email **jlorder@jhupress.jhu.edu**

www.press.jhu.edu/press/journals/

SLF-13

American Music

ROBERT WALSER, EDITOR

Published in cooperation with the Sonneck Society, *American Music* presents articles on American composers, performers, publishers, institutions, events, and the music industry, as well as record reviews, bibliographies, and discographies. Issued quarterly. **Subscription price:** institutions, $50 ($60 foreign); individuals, $35 ($45 foreign)

ETHNOMUSICOLOGY

BRUNO NETTL, EDITOR

Published in cooperation with the Society for Ethnomusicology, *Ethnomusicology* has played a central role in expanding the discipline in the United States and abroad. Aimed at a diverse audience of musicians, musicologists, folklorists, popular culture scholars, and cultural anthropologists, the journal has featured recent articles on Irish folk music, Hopi dance songs, South Asian performers of classical music, and heavy metal percussion. Issued three times yearly. **Subscription price:** individuals, $60 ($70 foreign); institutions, $75 ($85 foreign)

UNIVERSITY OF ILLINOIS PRESS

1325 South Oak Street • Champaign, IL 61820-6975
phone (217) 244-0626 • fax (217) 244-8082

Law and History Review

CHRISTOPHER TOMLINS, EDITOR

LHR is America's leading legal history journal, encompassing American, English, European, and ancient legal history. Current and upcoming issues include articles on topics ranging from Russian jury trials to Scottish divorces, from the *ius commune* in medieval Italy to the jurisprudence of modernity in America. The annual subscription fee also includes membership in the American Society for Legal History. Issued Spring, Summer, and Fall. **Subscription price:** institutions, $65 ($75 foreign); individuals, $50 ($60 foreign)

American Literary Realism

GARY SCHARNHORST, EDITOR

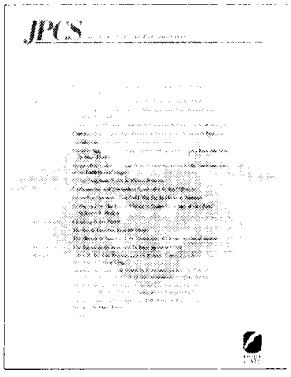
For over thirty years, *ALR* has brought readers critical essays on American literature from the late nineteenth and early twentieth centuries. The whole panorama of great authors from this key transition period in American literary history, including Henry James, Edith Wharton, Mark Twain, and many others, is discussed in articles, book reviews, and notes on all related topics. Each issue is also a valuable bibliographic resource. Issued three times yearly: Fall, Winter, and Spring. **Subscription price:** individuals and instituions, $33 ($43 foreign)

www.press.uillinois.edu/journals

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

JPCS: Journal for the Psychoanalysis of Culture & Society

Mark Bracher, Editor



"a remarkable enterprise . . . This is a first-rate journal, publishing essays on culture and society of a very high level, [yet] also quite diverse in terms of its contents."—Council of Editors of Learned Journals

Forthcoming

Oedipus Today *by Michel Tort*

The Collapse of the Function of the Father and its Effect on Gender Roles *by Paul Verhaeghe*

Identity, the Group, and the Social Construction of Reality *by David P. Levine*

Lacan and History *by Yannis Stavrakakis*

Seinfeld as a Field of Signs: Critical Compositions and the Analysis of Popular Culture *by Robert Samuels*

SAMPLE COPIES AVAILABLE

Ohio State University Press
e-mail: ohiostatepress@osu.edu
Phone: 614.292.1407
FAX: 614.292.2065

NEW

Human Rights Review

An International Quarterly

Thomas Cushman, Editor

Wellesley College

With its premiere issue publishing in Fall 1999, this new quarterly journal aims to achieve a new level of integration of social scientific information, historical perspective, and extend the autonomous and critical functions in the study of human rights. The new journal will challenge conventional biases found in most policy-related literature. It will document histories of systematic violations of human rights, whatever their ideological or motivations reflecting the increased interest in the relationship between globalization and human rights.

Published Quarterly, *Fall, Winter, Spring, Summer*

Individuals: $66/yr; $120/2yrs; $156/3yrs., Institutions: $136/yr; $256/2yrs; $360/3yrs. Surface mail outside U.S.A. & Canada add $37/yr. Foreign airmail add $53/yr.

Reserve your subscription now to receive an inaugural discount of 20%!

transaction

PERIODICALS CONSORTIUM, *A Division of Transaction Publishers*
Department LF99, Rutgers University, 35 Berrue Circle, Piscataway, NJ 08840
Visit us on the web at http://www.transactionpub.com

The Digest of Heady Philosophy

H E R M E N A U T

to assemble a serious, witty approach to ideas without falling into earnestness, faux-idealism, or the kind of intellectual dalliances that are the disgrace of academia."

—Matthew de Abaitua
editor, *The Manchester Guardian*

Recent issues have featured articles on Simone Weil, Oscar Wilde, and J.G. Ballard; new definitions of camp, kitsch, trash, and cheese; wiggerism; *Melrose Place* novelizations; the poetics of the zoom lens; "fatty" fiction; *Teletubbies*; how Woodstock never happened; Irony Fatigue; the cinematic exploitation of nuns and the disintermediation of everything else.

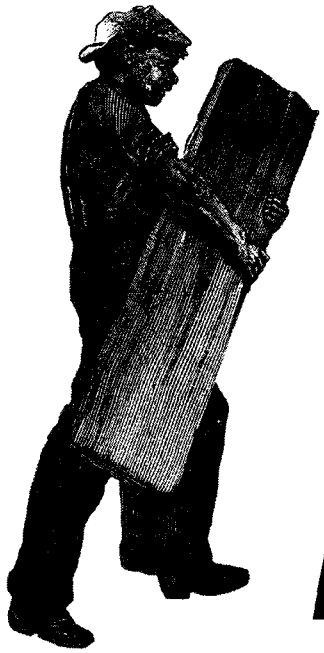
Subscribe!

Order our new issue (#14): Anorexia/Technology.

Special discounted rate for *Lingua Franca* readers: Just $5! Or subscribe: $20 for 4 issues. That's over 15% off the cover price.

Make checks or money orders payable to:
Hermenaut
P.O. Box 141, Allston, MA 02134

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



ARE YOU A SOCIAL CONSTRUCTIONIST?

BY **IAN HACKING**

To call something—anything—socially constructed is to invoke one of the most fequently espoused, hotly debated, and poorly understood ideas in the academy today. In his new book The Social Construction of What? *(forthcoming from Harvard University Press), philosopher Ian Hacking cuts through the noise and confusion of recent disputes about gender, race, and science. In the following excerpt, he provides a clear explanation of the uses—and the limitations—of social constructionism.*

WHAT A LOT OF THINGS ARE SAID TO BE SOCIALLY CONSTRUCTED! Here are some recent examples

Authorship	**Oral history**
Brotherhood	**Postmodernism**
The child viewer of television	**Quarks**
Danger	**Reality**
Emotions	**Serial homicide**
Facts	**Technological systems**
Gender	**Urban schooling**
Knowledge	**Vital statistics**
Literacy	**The woman refugee**
The medicalized immigrant	**Youth homelessness**
Nature	**Zulu Nationalism**

Not to mention deafness, mind, panic, the 1980s, and extraordinary science. Individual people also qualify: At a workshop on teenage pregnancy, the overworked director of a Roman Catholic welfare agency said, "And *I* myself am, of course, a social construct; each of us is." Then there is experience itself: "Scholars and activists within feminism and disability rights have demonstrated that the experiences of being female or having a disability are socially constructed."

My alphabetical list is taken from titles of the form *The Social Construction of* X, or *Constructing* X in a library catalog. Clearly, talk of social construction has become common coin, valuable for political activists and familiar to anyone up on current debates about race, gender, culture, or science. It is also strongly disliked by many. So what are social constructions, and what is social constructionism? With so many inflamed passions going the rounds, you might think that we first want a definition to clear the air. On the contrary, we first need to confront the purpose of social construction analysis. Don't ask for the meaning, ask what's the point.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For one thing, the idea of social construction has been wonderfully liberating. It reminds us, say, that motherhood and its meanings are not fixed and inevitable, the consequences of childbearing and child rearing. They are the products of historical events, social forces, and ideology. Mothers who accept current canons of emotion and behavior may learn that the ways they are supposed to feel and act are not ordained by human nature or the biology of reproduction. They need not feel guilty if they do not obey either the old rules of family or the official psycho-pediatric rule of the day, such as "you must bond with your infant, or you both shall perish."

Unfortunately, even the most plausible social construction analyses do not always liberate. Take anorexia, the disorder of adolescent girls and young women who seem to value being thin above all else. They simply will not eat. Although anorexia has been known in the past, and even the name is several hundred years old, it surfaced in the modern world in the early 1960s. The young women who are seriously affected resist treatment. Any number of fashionable and often horrible cures have been tried, and none works reliably. In any intuitive understanding, anorexia qualifies as some sort of social construction. It is at any rate a "transient" mental illness that flourishes only in some places at some times. But recognizing these facts does not help the girls and young women who are suffering. Social construction theses are liberating chiefly for those who are on the way to being liberated—mothers whose consciousness has already been raised, for example.

IF NOTHING else, social construction work tends to be critical of the status quo. Social constructionists writing about *X* usually hold that

1. ***X* need not have existed or need not be at all as it is. *X*, or *X* as it is at present, is not determined by the nature of things; it is not inevitable.**

Very often they go further and urge that

2. ***X* is quite bad as it is.**
3. **We would be much better off if *X* were done away with or at least radically transformed.**

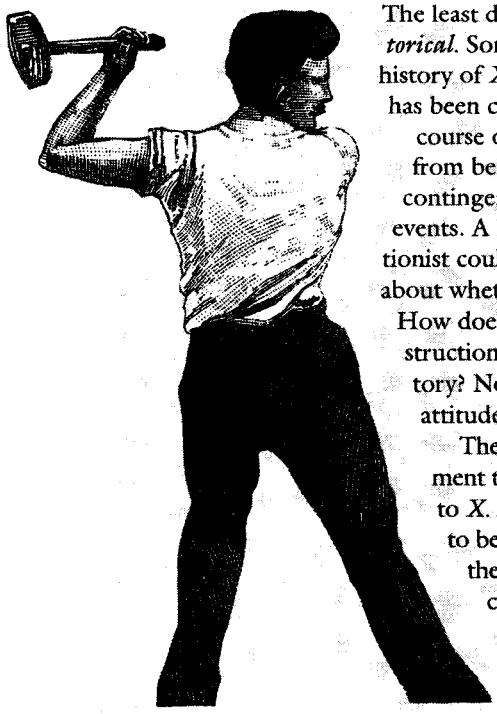
A thesis of type 1 is the starting point: The existence or character of *X* is not

WHAT KIND OF SOCIAL CONSTRUCTIONIST ARE YOU?

NOT ALL CONSTRUCTIONISTS ARE OUT TO CHANGE THE world. There are many degrees of commitment to constructionism, from the mild mannered to the radical.

Here are six grades of constructionism:

Historical
Ironic
Reformist **Unmasking**
Rebellious
Revolutionary



The least demanding grade is ***historical***. Someone presents a history of *X* and argues that *X* has been constructed in the course of social processes. Far from being inevitable, *X* is the contingent upshot of historical events. A historical constructionist could be noncommittal about whether *X* is good or bad.

How does historical social constructionism differ from history? Not much. A matter of attitude, perhaps.

The next grade of commitment takes an ***ironic*** attitude to *X*. *X*, which we thought to be an inevitable part of the world or of our conceptual architecture, could have been different. We are nevertheless stuck with it; it forms part of our way of thinking, which will evolve, perhaps, but about which we can do nothing much right now. The name used for this stance takes its cue from the title of Richard Rorty's book, *Contingency, Irony, and Solidarity*. Irony about *X* is the recognition that *X* is highly contingent, the product of social history and forces and yet something we cannot, in our present lives, avoid treating as part of the universe in which we interact with other people, the material world, and ourselves.

The ironist, we feel, is a kibitzer, a powerful intellect, well able to understand the architecture of the world that pertains to *X*, but ironically forced to leave it much as it is. A third grade of commitment takes the thesis that is bad as it is seriously. Agreed, we have no idea how to live our lives without *X*, but having seen that *X* is not inevitable, in the present state of things, we can modify some aspects of *X* in order to make it less of a bad thing.

A slightly different move beyond irony is what Karl Mannheim called "the unmasking turn of mind," which seeks to undermine an idea by exposing the function it serves. Mannheim had learned from Marxism. The notion is that once one sees the "***extra-theoretical function***" of an idea, it will lose its "practical effectiveness." The reformer works at the level of the idea, trying to improve it. The unmasker goes underneath the idea, trying to strip it of all authority. This is ***unmasking*** constructionism.

Unmaskers, at least as understood by Mannheim, believe not only (1) that *X* is not inevitable, but also (2) that *X* is a bad thing and probably (3) that we would be better off without *X*. Nonetheless, a great many constructionists go further and are unequivocally radical about 1, 2, and 3. A constructionist who actively maintains 1, 2, and 3 about *X* can be called ***rebellious*** about *X*. An activist who moves

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THIS SPLENDID ICON, THE ECONOMY, WAS HARD TO FIND ON THE FRONT PAGES OF NEWSPAPERS FORTY YEARS AGO.

determined by the nature of things. *X* is not inevitable. *X* was brought into existence or shaped by social events, forces, history, all of which could well have been different. Many social constructionists at once advance to theses 2 and 3, but they need not do so [see sidebar]. One may realize that something which seems inevitable in the present state of things was not inevitable, and yet is not thereby a bad thing. But most people who use the social construction idea enthusiastically want to criticize, change, or destroy some *X* that they dislike in the established order of things.

Notice how thesis 1— *X* need not have existed—sets the stage for social construction talk about *X*. If everybody knows that *X* is the contingent upshot of social arrangements, there is no point in saying that it is socially constructed. People begin to argue that *X* is socially constructed precisely when they find that

0. In the present state of affairs, *X* appears to be inevitable.

Without statement 0 there is no inclination (aside from

beyond the world of ideas and tries to change the world with respect to *X*—she, it can be said, is a ***revolutionary***.

You can get some idea of the gradations by thinking about feminist uses of these ideas. Undoubtedly the most influential constructionist doctrines have had to do with gender. The canonical text, Simone de Beauvoir's *The Second Sex*, has as its most famous line, "One is not born, but rather becomes, a woman." That suggests to many readers that gender is constructed.

Before de Beauvoir, many feminists knew that power relations between the sexes needed reform, but many of these relations had a feeling of inevitability about them. Then feminists mobilized the word "gender." Feminists convinced us (1) that gendered attributes and relations are highly contingent. They also urged (2) that they are terrible, and (3) that women in particular, and human beings in general, would be much better off if present gender attributes and relations were abolished or radically transformed. Very well, but this basic sequence, 1,2,3, is too simplistic. There are many differences of theory among feminists who use or allude to the idea of social construction.

One core idea of early gender theorists was that biological differences between the sexes do not determine gender, gender attributes, or gender relations. Before feminists began their work, this was far from obvious. And so these first feminist analyses of gender presented it as an add-on to physiology, a contingent product of the social world.

Many constructionist uses of gender go beyond this add-on approach. In her book *Engenderings: Constructions of Knowledge, Authority, and Privilege* (1993), Naomi Scheman inclines to functionalism about gender. That is, she thinks that we use the category of gender to serve ends of which members of a social group may not be aware, ends that benefit only some members of the group. Her goal is to make us aware of these ends, to unmask the ideology and to reform it. When Scheman says that gender is socially constructed, she means in part that it motivates visions in which women are held to be essentially, of their very nature, subject to male domination.

Scheman wants to transform the category of gender—to improve our use and understanding of the term. Judith Butler is more rebellious. She questions the very foundations of the notion, insisting that individuals become gendered by what they do—a favored word is "performance." She rejects the notion that gender is a constructed add-on to sexual identity. Male and female bodies are not givens. My body is, for me, part of my life, and how I live that life is part of the determination of what kind of body I have. In *Gender Trouble*, Butler writes: "Perhaps this construct called 'sex' is as culturally constructed as gender ...with the consequence that the distinction between sex and gender turns out to be no distinction at all."

Butler cites as an ally an author whose work is revolutionary. The French activist Monique Wittig repudiates the feminist tradition that affirms the power of being a woman. The entire set of sexual and gender categories should be overthrown—and she herself will play a part in the overthrowing. According to Wittig, the lesbian is an agent of revolution because she lives out a refusal to be either man or woman.

Scheman is a reformist constructionist who wants to unmask an ideology. Butler's published work is what I call rebellious, while Wittig's is revolutionary. But do not imagine that all feminists are hospitable to social construction talk. Butler distances herself from it, preferring concepts of greater precision and subtlety. And Jennifer Allen, in her 1989 essay,"Women Who Beget Women Must Thwart Major Sophisms," avoids such talk altogether. She thinks that it too often gets caught up in banal and narcissistic fascinations with mere texts, diverting atttention from the basics, like wage inequalities between the sexes. In opposition to Wittig, she suggests that it might be a good idea to refashion a specific feminine sensitivity. She can be caustic about the idea that she herself is socially constructed. Which society did you have in mind? she asks. **—I.H.**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bandwagon jumping) to talk about the social construction of *X*. You can confirm this by scrolling down the alphabetical listing above. You do not find books on the social construction of banks, the fiscal system, checks, money, dollar bills, bills of lading, contracts, tort, the Federal Reserve, or the British monarchy. These are all contractual or institutional objects, and no one doubts that contracts and institutions are the result of historical events and social processes. Hence, no one urges that they are socially constructed.

Since the Federal Reserve is so obviously the upshot of contingent arrangements, a book titled *The Social Construction of the Federal Reserve* would be silly; we would suspect someone was trying to cash in on the cachet of "social construction." But we can imagine a startling work, *The Social Construction of the Economy*. Every day we read that the economy is improving or not, and we are supposed to be moved to elation or fear. Yet this splendid icon, the economy, was hard to find on the front pages of newspapers even forty years ago. Why are we so unquestioning about this very idea, the economy? One might have good reason to argue that the idea, as an analytic tool, as a way of thinking about industrial life, is very much a construction. It is not the economy of Sweden in the year 2000 that one argues is a social construction. Instead, that seemingly inevitable and unavoidable idea, the economy, may be usefully argued to be a social construct.

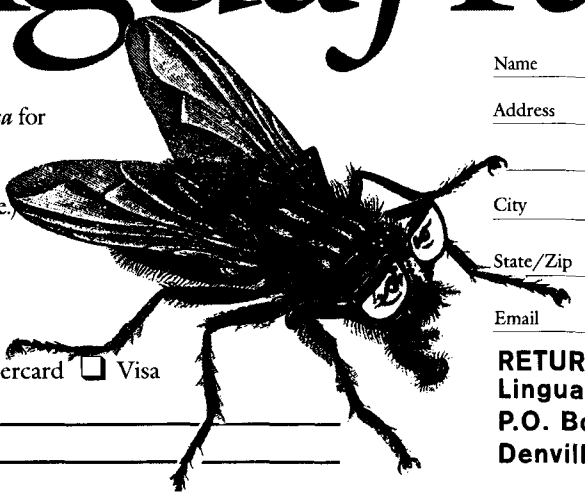
WHEN WE say "X is socially constructed," are we really talking about the idea of *X*, or about an object in the world? Arguments about social constructionism tend to founder on just this question. Social constructionists are often accused of implying that objects in the world do not exist apart from our ideas about those objects. In response, they accuse their critics of mistaking ideas for objects. So we need to ask: What is the relationship between objects that exist in the world and our ideas about them? Items in the following disparate list are "in the world" in a commonsensical, not fancy, meaning of that phrase:

People (children)
States (childhood)
Conditions (health, childhood autism)
Practices (child abuse, hiking)
Actions (throwing a ball, rape)
Behavior (generosity, fidgetiness)
Classes (middle class)
Experiences (falling in love, being disabled)
Relations (gender)
Material objects (rocks)
Substances (sulfur, dolomite)
Unobservables (genes, sulfate ions)
Fundamental particles (quarks)

And homes, landlords, housecleaning, rent, dry rot, evictions, bailiffs, squatting, greed, and the Caspian Sea. The id is an object, if there is an id, and who doubts that there are egos, big ones, in the world? These items of very different categories are all in the world, so I call them objects, for lack of a better label. Adapting a terminology of John Searle's, we find that some of these items are ontologically subjective but epistemologically objective. The rent you pay requires human practices in order to exist. It is ontologically subjective, because without human subjects and their institutions there would be no such object as rent. But rent is epistemologically objective.

SAVE 33% SUBSCRIBE TO "ACADEMIA'S GADFLY REVIEW"*

Linguafranca



YES! Send me the next 9 issues (a full year) of *Lingua Franca* for just **$29.95:** the price of only 6 issues at the newsstand rate. (That's like getting three issues free.)

❑ **Bill me. I will pay later.**

❑ **Payment enclosed:**
❑ Check ❑ Am Ex ❑ Mastercard ❑ Visa

Card No.

Expires Signature

Foreign Postage: Add $11 for surface mail; $21 for airmail. US funds (on a US bank) only. Please allow 6 weeks for delivery of first issue.

*Village Voice

Name

Address

City

State/Zip

Email

39EHAS

RETURN TO:
Lingua Franca, Subscription Dept.
P.O. Box 3000
Denville, NJ 07834-9483

OR CALL: (888) 475-5988
FAX: (212) 302-0847
www.linguafranca.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

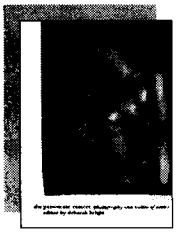
THE RENT YOU PAY REQUIRES HUMAN PRACTICES IN ORDER TO EXIST. BUT IT CAN NONETHELESS BE SAID TO BE EPISTEMOLOGICALLY OBJECTIVE: YOU KNOW FULL WELL THAT $850 IS DUE ON THE FIRST OF THE MONTH.

You know full well (there is nothing subjective about it) that $850 is due on the first of the month.

Ideas, however, are different. They are concepts, beliefs, attitudes, theories. They need not be private, the ideas of this or that person. Ideas are discussed, accepted, shared, stated, worked out, clarified, contested. They may be woolly, suggestive, profound, stupid, useful, clear, or distinct. For present purposes, groupings and classifications such as "the woman refugee" will be filed as ideas. Their extensions—the group of women refugees now meeting with the Minister of Immigration—are collections in the world and so count as objects. I am well aware that there is much slippage in this coarse system of sorting.

AS YOU run down my alphabetical list of books on the social construction of *X*, you seem to see what I call objects but no ideas. Yet that is misleading, for on closer inspection, it is really the idea of danger, or the classification of individuals as women refugees, that is being discussed. Consider the most banal example on my list: the child viewer. In *Constructing the Child Viewer*, Carmen Luke argues that the very idea of this definite kind of person, the child viewer of television, is a construct. Although children have watched television since the advent of the box, there is (it is claimed) no definite class of children who are "child viewers of television" until "the child viewer of television" becomes thought of as a social problem.

In CELEBRATION of **Gay Pride Month**



The Passionate Camera
Photography and Bodies of Desire
Edited by Deborah Bright

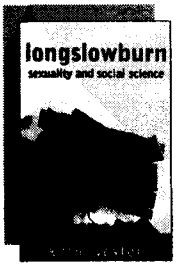
Here are color and black and white images by recognized queer photographers such as Lyle Ashton Harris, Catherine Opie, and Ajamu. It is the most up-to-date collection of recent work by sex radical photographers.

456pp 169 b/w photos, 49 color photos
$30.00/pb

Queer Sites
Gay Urban Histories Since 1600
Edited by David Higgs

A powerful collection of essays focusing on the changing nature of the queer experience in London, Amsterdam, Rio de Janeiro, San Francisco, Paris, Lisbon and Moscow.

240pp $22.99/pb



Long Slow Burn
Sexuality and Social Science
By Kath Weston

"...highly readable book... This is an exceptionally good read, even for the academically uninitiated and the theoretically wary."

—Lambda Book Report

288pp $19.99/pb

Lovesick
Modernist Plays of Same-Sex Love, 1894-1925
Edited by Laurence Senelick

Reveals how "sexual deviance" made its way into the drama of this time, and also how homosexual playwrights used comic or lyrical devices in order to celebrate "superior sensibility."

240pp $23.99/pb

The Queer Sixties
Edited by Patricia Juliana Smith

The first collection of queer cultural readings of the '60s. Includes queer readings of the Beatles, Jim Morrison and Myra Breckinridge.

Available June 1999 288pp $19.99/pb

AT BOOKSTORES, or call 1-800-634-7064 • FAX 1-800-248-4724

To learn more about these and all Routledge titles, visit our website at www.routledge-ny.com

ROUTLEDGE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The child viewer, steeped in visions of violence, primed for the role of consumer, idled away from healthy sport and education, becomes an object of research. Putting it crudely, what is socially constructed, in this case, is an *idea*, the idea of the child viewer. But that's not all. Once people accept the idea, it begins to have consequences in the world. V-chips are invented in a Vancouver basement; these devices allow children to watch only the shows favored by parental guidance (or Parental Guidance). The chips are then embedded in TV sets, while talk about chips becomes part of the rhetoric of a U.S. presidential campaign.

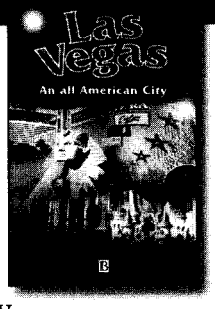
The story continues. At one point when I was thinking about social constructs, there was a world congress on the child viewer of television. Previously, research had been conducted only in advanced industrial countries and chiefly in English. In 1997, researchers from Chile and Tunisia could have their say alongside their well-established colleagues. Certain kinds of people and things were conspicuously absent from the platform: children, tv producers, advertisers, products. Nevertheless, the Child Viewer advanced. No longer passive victims, children were presented as active, as masters of the screen, controllers of their world, or at any rate participants alongside the image makers.

We have presupposition 0: The child viewer seems an inevitable categorization in our day and age. The constructionist argues thesis 1: Not at all. Children who watch television need never have been conceptualized as a distinct kind of human being. What seems a sensible classification to use when thinking about the activities of children has, it may be argued, been foisted on us, in part because of certain moralizing interests. Hence, there is also a strong implication of thesis 2, that this category is not an especially good one. Perhaps also a suggestion of thesis 3, that we would be better off without it. Talk about the child viewer is not exactly false, but it uses an inapt idea. It presupposes that there is a coherent object, the child viewer of television. Yes, we can collect data about such an object—age, sex, parental status, shows, duration, attentiveness, school scores. These are not, however, very meaningful data: They are artifacts of a construction that we would be better off without, or so says the constructionist.

Once we have the idea or the label, we begin to think that there is a definite *kind* of person, the child viewer, almost as if that were a separate human subspecies. Some parents start to think of their children as child viewers, a special type of child (not just their kid who watches television). They start to interact, on occasion, with their children not as their children but as child viewers. And since children are such self-aware creatures, they may become not only children who watch television, but, in their own self-consciousness, child viewers. They are well aware of theories about the child viewer and adapt to, rebel against, or reject them. Studies of the child viewer of television may have to be revised, because the objects of such studies, the human beings themselves, have changed. That species, the Child Viewer, is not what it was, a collection of some children who watch television, but a collection that includes self-conscious child viewers.

Thus a social construction claim becomes complex. What is constructed is not only a certain classification, a certain kind of person, the child viewer. It is also children who, it might be argued, become

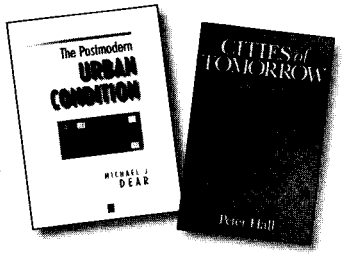
New and forthcoming from Blackwell Publishers



Las Vegas
An all American City
MARK GOTTDIENER, CLAUDIA C. COLLINS, *and* DAVID DICKENS
An historical account of the sunbelt phenomenon. An insightful look at the uniqueness of the Las Vegas experience and what can be learned from this city in the desert.

The Postmodern Urban Condition
MICHAEL J. DEAR
Drawing as much from fiction and film, politics and history, architecture and cultural studies, Michael Dear presents a vision of a twenty-first century dominated by global megacities and uncovers new ways of understanding how cities are made.

Globalizing Cities
An International and Comparative Perspective
PETER MARCUSE *and* RONALD VAN KEMPEN
A comparative examination of changes in global cities to reveal a growing pattern of social and spatial polarization world-wide.



ALSO OF INTEREST FROM BLACKWELL

The Information Age, Boxed Set
Economy, Society and Culture
MANUEL CASTELLS

The Informational City
Economic Restructuring and Urban Development
MANUEL CASTELLS

Thirdspace
Journeys to Los Angeles and Other Real-and-Imagined Places
EDWARD W. SOJA

The Cultures of Cities
SHARON ZUKIN

Cities of Tomorrow
An Intellectual History of Urban Planning and Design in the Twentieth Century
PETER HALL

BLACKWELL Publishers
Boston, MA • Oxford, UK

To order or for more information...

BOOKS:
Phone: 1-800-216-2522
Fax: (781)-388-8210
e-mail: books@blackwellpub.com

JOURNALS:
Phone: 1-800-835-6770
Fax: (781)-388-8232
e-mail: subscrip@blackwellpub.com

Visit Blackwell Publishers on the Net at: www.blackwellpub.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

QUARKS DO NOT LEARN THAT THEY ARE A CERTAIN KIND OF ENTITY AND ACT ACCORDINGLY. BUT A WOMAN REFUGEE MAY LEARN THAT SHE IS A CERTAIN KIND OF PERSON AND ACT ACCORDINGLY.

socially constructed or reconstructed. One reason social construction theses are so hard to nail down is that, in the phrase "the social construction of *X*," the *X* may implicitly refer to entities of different types. In my example, the *X* refers first to a certain classification, or kind of person, the child viewer. A subsidiary reference may be children themselves, individual human beings. And yet not simply to the children, but to their ways of being children, Catherine-as-a-child-viewer-of-television. So you see that "the social construction of what?" need not have a single answer. That causes a lot of problems in constructionist debates. People talk at cross-purposes because they have different "whats" in mind. Yet it is precisely the interaction between different "whats" that makes the topic interesting.

And confusing, for there are lots of interactions. Consider one reason that the scholars at the 1997 World Congress on the child viewer suddenly acknowledged that children are not passive victims: New technologies have made children interact with screens. Not just middle-class children with family PCs, but the poor in video arcades. Children's relationships to screens change because of changes in the material world of manufacture and commerce. But they also change because of the way these phenomena are conceptualized.

WE HAVE seen how some ideas and objects may interact. The idea of the child viewer of television interacts with the child viewer. Ways of classifying human beings interact with the human beings who are classified. There are all sorts of reasons for this. People think of themselves as of a kind, perhaps, or reject a classification. Moreover, classifications exist not only in the empty space of language but in institutions, practices, material interactions with things and other people. An idea exists within a matrix. Take another example from my alphabetical list. The woman refugee—that kind or species of person, not the person—is not only a kind of person. It is a legal entity and, more importantly, a paralegal one, used by boards, schools, social workers, activists—and refugees. Only within such a matrix could there be serious interaction between the kind of person and people who may be of that kind, the women refugees themselves.

New from Cambridge

Ritual and Religion in the Making of Humanity

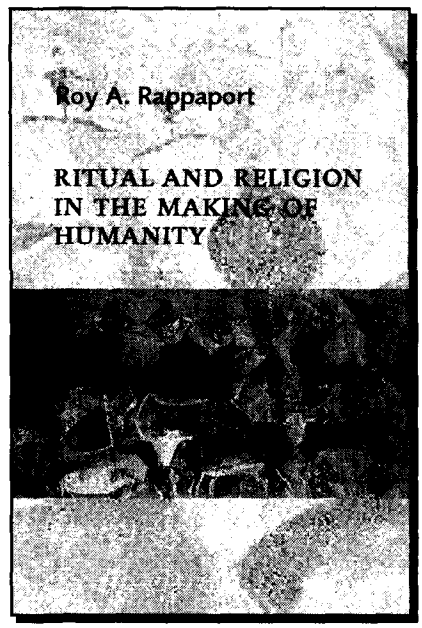
Roy A. Rappaport

"Roy Rappaport's book is an admirable blend of rich information and analytical power. It is a committed and challenging reflection on the importance of religion and the constructive power of rituals for a postmodern world, seen in the light of its pre-modern and modern history. A courageous work in a period of overspecialized scholarship, I have never read such a comprehensive and penetrating treatise on rituals."

— **Hans Küng, Universitat Tübingen**

This book argues that religion can and must be reconciled with science. Combining adaptive and cognitive approaches, it is a comprehensive analysis of religion's evolutionary significance, and its inextricable interdependence with language. It is also a detailed study of religion's main component, ritual, which constructs the conceptions that we take to be religious and therefore central in the making of humanity's adaptation. The text amounts to a manual for effective ritual, illustrated by examples drawn from a range of disciplines.

0-521-22873-5	Hardback	$64.95
0-521-29690-0	Paperback	$19.95



Available in bookstores or from CAMBRIDGE UNIVERSITY PRESS

40 West 20th Street, New York, NY 10011-4211.
Call toll-free 800-872-7423. Web site: http://www.cup.org
MasterCard/VISA accepted. Prices subject to change.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

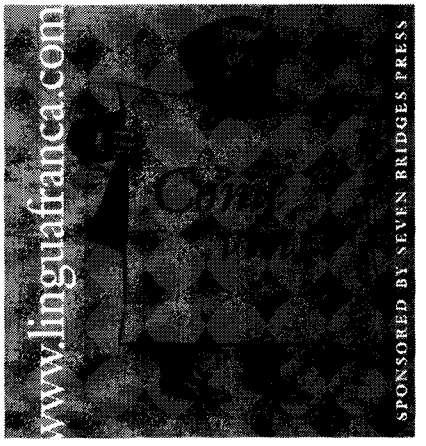
At this point, a first and simplistic observation ought to be uncontroversial. The classification of human beings is fundamentally different from the classification of inanimate things. After all, people are aware of what is said about them, thought about them, done to them. They think about and conceptualize themselves. Inanimate things are, by definition, not aware of themselves. Take the extremes, women refugees and quarks. A woman refugee may learn that she is a certain kind of person and act accordingly. Quarks do not learn that they are a certain kind of entity and act accordingly. (In this example, I do not want to overemphasize the awareness of an individual. Women refugees who do not speak one word of English may still, as part of a group, acquire the characteristics of women refugees precisely because they are so classified.)

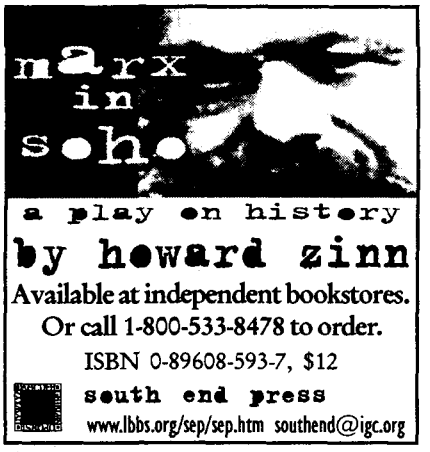
"The woman refugee" (as a classification) can be called an *interactive kind* because it interacts with things of its kind, namely people, including individual women refugees, who can become aware of how they are classified and modify their behavior accordingly. Quarks, in contrast, do not form an interactive kind; the idea of the quark does not interact with quarks. Quarks are not aware that they are quarks. There are plenty of questions about this distinction, but it is basic. Some version of it forms a fundamental difference between the social and the natural sciences. The classifications and concepts of the social sciences are interactive; those of the natural sciences are not. In the social sciences, there are conscious interactions between kind and person. There are no interactions of the same type in the natural sciences. It is not surprising that the constructionist issues that arise in the natural sciences differ from those in human affairs.

To return to my alphabetical list, many of the items are built around kinds of people, such as authors and brothers (in the sense of solidarity, not blood). Author and brother are kinds of people, as are child viewer and Zulu. People of these kinds can become aware that they are classified as such. They can make tacit or even explicit choices, adapt or adopt ways of living so as to fit or get away from the classification applied to them. These very choices, adaptations, or adoptions have consequences for the group, for the kind of people that is invoked. The result may be particularly strong interactions. What was known about people of a kind may become false because people of that kind have changed in virtue of what they believe about themselves. I have called this phenomenon the looping effect of human kinds.

Looping effects are found wherever there are human beings. Think what the category of genius did to those Romantics who saw themselves as geniuses and what their behavior did in turn to the category of genius itself. Think about the transformations effected by the notions of fat, overweight, anorexic. If someone talks about the social construction of genius or anorexia, he or she is likely talking about the idea, the individuals falling under the idea, the interaction between the idea and the people, and the manifold of social practices and institutions that these interactions involve. No wonder the notion of social construction creates so much confusion.

Ian Hacking teaches philosophy at the University of Toronto. He is the author most recently of *Mad Travelers: Reflections on the Reality of Transient Mental Illnesses* (University Press of Virginia, 1998).





MANAGING EDITOR

The John Templeton Foundation seeks a talented Managing Editor to create, publish and oversee a savvy new magazine quality newsletter as part of an innovative, independent enterprise to be subsidized by the Foundation. The purpose of the newsletter will be to disseminate the Foundation's news, information and opinions via a vibrant in-print vehicle designed to cover the rapidly expanding Foundation activities and to provide a high quality forum to expand theme issues. The position will provide a very exciting and attractive start-up opportunity for an entrepreneurial writer/editor/manager.

The Managing Editor will be expected to take a hands on approach to the creation and writing of the newsletter, capitalizing on opportunities to report attractively on a wide range of events and symposia worldwide. Candidates should possess experience in magazine publishing, writing, editorship, and be able to demonstrate competency to cover state-of-the-art topics in the subject areas of science and religion.

Please contact: Ms. Karyl J. Wittlinger, Office Manager/Human Resources, John Templeton Foundation, c/o LF0599, P.O. Box 8322, Radnor, PA 19087-8322.

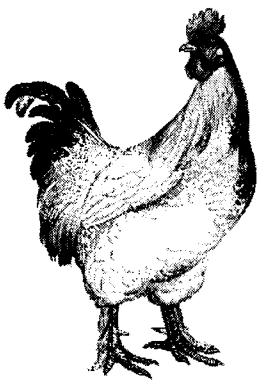
JOHN TEMPLETON FOUNDATION

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

continued from page 5

ation could have held more, or more diverse, information." Chickens may have their iconic liberator in one of America's most engaging scholars.

LEWIS PYENSON
PROFESSOR OF HISTORY AND GRADUATE DEAN, UNIVERSITY OF SOUTHWESTERN LOUISIANA



RAVE ON!

So *LM* magazine hates environmentalism, relativism, and animal rights; fervently supports technology but has its roots in the left; and uses the rhetoric and vocabulary of the left to advocate for right-wing causes ["Raving Marxism," Inside Publishing, March]. These particular symptoms are diagnostic of a Lyndon LaRouche front. Of course, no one outside the LaRouche organization understands what LaRouche is all about or where *his* money comes from. What we do know is that in a previous incarnation, when LaRouche was supposedly a hard lefty, he called himself Lyn Marcus (a play on Lenin and Marx). Lyn Marcus: LM. How about it, Mick? Do I at least win a free subscription?

ARTHUR M. SHAPIRO
CENTER FOR POPULATION BIOLOGY
UNIVERSITY OF CALIFORNIA-DAVIS

Many thanks for your balanced and well-researched article about my magazine. Such objectivity is a welcome change from the sort of biased coverage *LM* usually gets—like ACLU president Nadine Strossen's statement that "we need more voices like *LM* that are prepared to speak out in defense of freedom," or J.G. Ballard's assertion that "*LM* is the most interesting and provocative magazine I have read for many years."

MICK HUME
EDITOR, *LM* MAGAZINE
LONDON

BUT IS IT LITERATURE?

Complete one acronym's gestalt; permute another, evoking Dumas; exploit syntactic ambiguities; and Caleb Crain ["The Shock of the Old," March] is summarized in haiku:

Substance ALSO has
lit'rature, the MALady
neglect, enduring

ANDREW TIERMAN
LECTURER IN MATHEMATICAL SCIENCES, SAGINAW VALLEY STATE UNIVERSITY

TOAST OF BOSTON

In "The Autumn of the Patriarch" [Field Notes, February], Tom Scocca repeats Alex Beam's account in the *Boston Globe* that Claudio Véliz asked attendees at the Boston University seminar to drink a toast to Augusto Pinochet and that the "assembled dignitaries," including a Supreme Court associate justice, "sat in stunned, stony silence." They didn't, because Véliz didn't make the toast. I know: Unlike Mr. Beam, I was there.

NORMAN HAMMOND
PROFESSOR OF ARCHAEOLOGY
BOSTON UNIVERSITY

GETTING MEDIEVAL

I object to what Charlotte Allen said about me and my book, *Inventing the Middle Ages*, in "Dark Ages?" [Field Notes, March]. Allen wrote that my book "assailed the professional and personal lives of a roster of [my] fellow medievalists." Ms. Allen obviously never looked at the book. I lavishly praise the twenty medievalists I write about. I point to events in their lives that affected their views of the Middle Ages. Would the National Book Critics Circle have chosen *Inventing the Middle Ages* as one of the twenty-five best books of 1991 if it were the malicious work Allen claimed it was?

NORMAN CANTOR
SAG HARBOR, NY

Charlotte Allen responds: Actually, I found Professor Cantor's *Inventing the Middle Ages* so entertaining that I read it eagerly from cover to cover. But his engrossing pages do include the following tidbits, among others: C.S. Lewis's wife was "an ex-Communist Jewish groupie...who forced herself on him"; the Benedictine monk and medievalist Michael David Knowles probably jumped his Swedish psychiatrist; Marc Bloch, because he was a martyr to the French Resistance, enjoys a vastly overinflated scholarly reputation; Cantor's own mentor, Joseph Reese Strayer of Princeton, had a "peculiar" approach to pedagogy that included refusing to use the proper names of the kings and lords he lectured about, holding his seminars in the dark so students would have to speak from memory rather than their notes, and letting assistant professors know it was time to look for another job by taking away their department mailboxes.

I suppose it is a matter of debate whether Professor Cantor can be said to have "savagely"—or only juicily—assailed his fellow medievalists' personal and professional lives with remarks like these. Yes, Professor Cantor does praise his predecessors and colleagues (or at least some of them), but there is surely a measure of what Chaucer called "feyned flaterye and japes" among his encomiums.

CORRECTION

In "Dark Ages" [Field Notes, March], we reported that Jane Chance organized a session titled "The Reception of Medieval Feminist Scholarship" at last December's MLA convention. In fact, Chance moderated but did not organize the session.

MEET THE GUGGENHEIM FELLOWS

Readers who would like to see a listing of this year's Guggenheim Fellows, sorted by discipline, are invited to visit our Web site at www.linguafranca.com. The listing includes descriptions of the projects the winners will be pursuing during their fellowship year.

REPEAT PERFORMANCE

We are pleased to announce that *LF* has been named a finalist for the National Magazine Award in General Excellence. This is our fourth nomination for General Excellence in the past six years.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CLASSIFIED

RECRUITMENT **RECRUITMENT** **EXTRACURRICULAR** **EXTRACURRICULAR**

POSITION AVAILABLE

Executive Director
Organization of American Historians

Five-year, renewable term, twelve-month appointment. Qualifications: a Ph.D. in history, administrative leadership experience; a record of active scholarly pursuits; commitment to mobilize and communicate with historians of widely different interests and to represent their concerns in national, regional, and local settings; and a sensitivity to the interests of the organization's diverse constituencies. If appropriate, this position may also involve a part-time appointment in the Indiana University History Department.

The Executive Director should have the experience necessary to complete the organization's strategic planning process, and to implement the "Mission Statement" recently adopted by the Executive Board (see OAH web page).

Candidates should send letters of application to Dr. Frederick E. Hoxie, Chair, OAH Executive Director Search Committee, Department of History, University of Illinois, 309 Gregory Hall, MC 466, 810 South Wright Street, Urbana, IL 61801-3697. Each application should include a c.v. Three letters of recommendation should be sent separately to the committee, c/o Dr. Hoxie. The search will remain open until an appointment is made, but review of files will commence on March 1, 1999. Potential candidates with specific questions or concerns about the position should feel free to contact Dr. Hoxie directly (hoxie@uiuc.edu). The Organization of American Historians is an equal opportunity employer. www.indiana.edu/~oah

EXTRACURRICULAR **EXTRACURRICULAR**

WRITER'S SERVICES

Textbooks & Scholarly Manuscripts wanted for PUBLICATION
Visit us on the internet at: www.UPUBLISH.COM
DISSERTATION.COM

TECH UP!

Quality PC care by 20+ year industry pro. Set up, fix, or tune your PC and peripherals. Help to connect a new device, install software, or do updates & upgrades. How to handle crashes and other disasters. Dealing with back-up, viruses, bugs. Hardware and software planning. Decent rate. www.tech-up.com. (718) 433-1453 (NYC)

WRITER'S SERVICES

Having trouble getting atttention for your serious, nonfiction book?
Maybe I can help. Check out my web site:
www.delta 9.com/bookpub

NEW AUTHORS:
Professional book evaluation. Liaison with literary agents. Editing. LITERARY CONSULTANTS, 7542 Bear Canyon Road, NE, Albuquerque, NM 87109, email: Rosensti@concentric.net.

WRITER'S SERVICES

SHELF IMPROVEMENT

Join faculty in a dozen fields, from Boston to Berkeley, who publish more, faster, and better because a Cornell-trained British editor and ex-professor reviews, edits, and provides critical commentary on their manuscripts. (206)-329-4871/ richardfarr@mindspring.com

RENTAL/HOME EXCHANGE

Summer Rental...
WASHINGTON, DC, Professor's 3-bedroom house in safe suburb, easy 30-minute access to Library of Congress, Smithsonian, Folger, Archives, NIH. email <wsayers@epix.net> or call 607-869-9336

For Rent...
Two bedrooms in a furnished townhouse in Sao Paulo, Brazil, with phone, fax, computer and cleaning service. Short or long periods. South-central residential neighborhood close to subway station, green areas and commercial business districts. Contact Marcelo Lima, T: (217) 698-6267; F: (217) 793-1041; E:mglima@hotmail.com

WALK TO BRITISH LIBRARY
Professor's two four-room modernized Regency flats. Year, semester, shorter periods. 215-592-8102 or email <mboerner@email.vill.edu>.

RENTAL/HOME EXCHANGE

FOR RENT...
Sabbatical house in Santa Cruz mountains. 2 BR, incredible view, borders state forest, 20 min. from UCSC, 1 hr. from Stanford. $1200/mo. Available mid-August '99 to mid-June '00. Dates flexible. Email:bowker@uiuc.edu

ADVERTISE IN LINGUA FRANCA

RATES:
Per word ads: $1.50 per word. Display: $50 per column/inch. Frequency discounts available for nine or more consecutive issues. Upcoming space reservation deadlines: July/August special technology issue: May 14, September issue: July 9. All ads appear in both the *print and online editions* (www.linguafranca.com).

ORDERS:
Ads should be pre-paid by check; payment should be sent to Ad Department, Lingua Franca, 22 West 38th Street, 4th Floor, New York, NY 10018. Fax ad text to Andrew Knowlton at (212) 302-0847 or email to <knowlton@linguafranca. com>. For details call (212) 302-0336, ext. 224.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CONFERENCES

THREE DAYS OF SHAKESPEARE

The Drew University Graduate School in association with the New Jersey Shakespeare Festival presents "A Conference in Shakespearean Performance and Performance Criticism." For three days Drew University will be host to Shakespearean scholars, teachers, actors, and directors including: Jay Halio, Harry Keyishian, Herbert Coursen, James Lusardi, James Bulman, Pauline Kiernan, the New Jersey Shakespeare Festival, and Lisa Harrow of the RSC. Conferences fees: $170 for non-students; $50 for students. Conference fees include all presentations, discussions, performances (except *As You Like It*), reception, and most meals. Housing available. Academic credit is also available. For more information write to: Shakespeare in Performance, c/o Drew University Graduate School, Madison, NJ 07940, T: (973) 408-3285, email: <focchiog@drew.edu>

Madison, New Jersey; June 22-24, 1999

FRANCO-AMERICAN PASSAGE

The University of Western Ontario presents "Paris-SubStance-USA: The Passage of Literary and Cultural Criticism." The first SubStance-UWO Conference will be held from 22-24 October, 1999 on the campus of the University of Western Ontario, London. Topics include: the historical context of French-American intellectual exchange; the American appropriation of French thought; the relevance of French thought to the education system in America; the losses and gains suffered by French theory in its transfer to "America"; the future of French thought; and the future of American literary theory and cultural criticsm. Fifteen speakers will address issues raised in papers given by invited speakers: Marc Angenot, Françoise Gaillard, Martin Jay, Françoise Meltzer, Christopher Norris, Tiphaine Samoyault. The board of the journal *SubStance* will act as respondents. For further information and free public access to the archive of the journal *SubStance*, consult the Web at www.substance.org, or contact Prof. Robert Barsky, <rbarsky@julian.uwo.ca>

London, Ontario: October 22–24, 1999

CONSUMING POPULAR MUSIC

"Don't Stop Till You Get Enough: Consuming Popular Music," the 1999 meeting of IASPM-US (Int'l Assn. for the Study of Popular Music, US Branch), welcomes papers on the cultural roles of music and musicians, how music gets to its audiences, and how it is interpreted and used by listeners in a variety of contexts. The conference will focus especially on consumption practices rather than concentrating on producers at the expense of consumers: we still understand and investigate very little who listens to popular music, how they hear it, and how that music affects their lives. In addition, we welcome any other disciplinary and interdisciplinary examinations of popular music. Also, $200 awards for the three best papers by graduate students will be presented. Deadline: May 15, 1999. Send all proposals (preferably by email) to: Professor Thomas Swiss, Chair, Program Committee, 1514 Buresh Avenue, Iowa City, IA 52245. email: <thomas.swiss@drake.edu.> Further information: Prof. Paul Fischer, Dept. of Recording Industry, Box 21, Middle Tenn. State Univ., Murfreesboro, TN 37132. email: <pfischer@frank.mtsu.edu>

Murfreesboro, TN: September 30–October 2, 1999

THE THATCHER YEARS

"The Thatcher Years: The Rebirth of Liberty?" presented by Hofstra University and The University of Buckingham. A prospectus or letter of intent is required by May 31, 1999; two copies of completed papers are required by October 1, 1999. Papers must be submitted in hard copy and computer disk (Wordperfect 6.0 or Rich Text Files preferred). Previously published material should not be submitted; selected papers will be published in the conference proceedings. Conference co-directors: Dr. Bernard J. Firestone, Dean, Hofstra College of Liberal Arts and Science, Hofstra University; and Professor Robert Taylor, Vice-Chancellor, The University of Buckingham. For papers in the USA contact: Dr. Stanislao G. Pugliese, Department of History, Heger Hall, Hofstra University, Hempstead, NY 11549, T: 516-463-5611, F: (516) 463-2201, email <hissgp@hofstra.edu> For papers to be presented in England contact: Dr. John Clarke, Director, Centre for International Studies, The University of Buckigham, Buckingham, MK 18 1EG UK, T: 01280.820294, F: 01280.822245, int'l. T:+441280.814080, email<john.clarke@buckingham. ac.uk>

Hempstead, NY: March 27-28, 2000 and Buckingham, England: April 3–4, 2000

OSCAR WILDE

The Hofstra Cultural Center presents "Oscar Wilde: The Man, His Writings, and His World: Celebrating the Oscar Wilde Centenary." During his life, Wilde was a dramatist, poet, novelist, critic, aesthete, raconteur, family man, homosexual, convict, and exile. On the centennial of his death, this conference will explore the world of the wit and wisdom of Oscar Wilde. Suggested topics for papers include: Ireland, parentage, education; Travels: America, France...; Sexual Orientation; Last years; The Picture of Dorian Gray; Lawsuits, trials, imprisonment. Other topics will also be considered. Presentations will be limited to 20 minutes. A one- or two-page summary of proposed paper and a CV are requested by May 1, 1999. A final paper and one-page abstract are required by September 1, 1999. Papers must be submitted in hard copy and on computer diskette (WordPerfect 6.0 preferred). Previously published material should not be submitted. Submit to Conference Director Dr. Robert N. Keane, English Department, 107 Hofstra University, Hempstead, NY 11549-1070. T: (516) 463-5472; F: (516) 463-6395; email: engrnk@hofstra.edu; Conference Coordinators Deborah Lom and Richard Pioreck, Hofstra Cultural Center, 200 Hofstra University, Hempstead, NY 11549-2000, T: (516) 463-5669; F: (516) 463-4793; email: <hofculctr@hofstra.edu>

Hempstead, NY: April 27–29, 2000

FOR MORE INFORMATION OR TO ADVERTISE YOUR CONFERENCE ON THIS PAGE, CALL (212) 302-0336 ext. 224 or e-mail: knowlton@linguafranca.com.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hypotheses

THE BLOODY TRUTH

Are stigmatics neurotics?

PADRE PIO WAS A CAPUCHIN monk and mystic who lived in southern Italy until his death in 1968 at the age of eighty-one. A hero to traditionalist Roman Catholics, he is scheduled to be beatified this May by Pope John Paul II—the penultimate step in the process of being made a saint.

Before a candidate for sainthood can be beatified, the Catholic Church requires testimony of two miracles. In Padre Pio's case, this requirement was presumably not difficult to fulfill. Not only was he credited with the ability to heal the sick and to be in two places at the same time (a feat known as bilocation)—he also bore stigmata on his hands, feet, and side, which resembled the wounds received by Jesus Christ at the Crucifixion.

Some three hundred cases of stigmatization have been reported, going back to Saint Francis of Assisi, the first known stigmatic, in the thirteenth century. Padre Pio's stigmata appeared in 1918. Meditating in front of a crucifix, he let out a great cry, and when his brother monks came to his aid, they saw the wounds for the first time. He had them for the rest of his life. At the height of the wounds' activity, they oozed a cup of blood a day, yet they never became septic; in fact, some who observed them claimed they exuded a roselike aroma.

Though belief in miracles is often thought to be the mark of a primitive mind, the very idea of a miracle entails a certain intellectual refinement, since it presupposes a grasp of natural law as distinct from divine will. That is why it figures only in monotheistic religions like Judaism, Christianity, and Islam. Strictly speaking, a miracle is an infringement on the laws of nature of a kind that only God, if there is a God, would have reason to bring about. The occurrence of such events is thus evidence of God's existence, which is why religions have traditionally used them to compel belief.

Some philosophers have maintained that miracles in this sense are impossible because the concept is incoherent. A natural law is just a summary of what actually happens in the world, they submit. No regularity violated by a "miracle" can really be a law of nature. The apparent exceptions merely mean that the law must be amended or expanded.

There is a way around this incoherence argument against miracles, however. It is to think of the natural world as a causal system that is normally closed but still subject to occasional supernatural interventions. Under the precise causal conditions covered by the laws of nature, for example, water does not spontaneously change into wine. But with an added nonnatural causal factor present—the invisible activity of God—this transformation could occur without invalidating the relevant laws.

Even if miracles are not ruled out a priori, can we ever have good reason to believe one has occurred? David Hume thought not. "I flatter myself that I have discovered an argument...which, if just, will, with the wise and the learned, be an everlasting check to all kinds of superstitious delusion," he wrote in *An Inquiry Concerning Human Understanding*.

Hume's argument goes like this. Suppose we have testimony of a miraculous event. Then there are two possibilities: Either the miracle has occurred or the testimony is false. Which is more likely? If the reported event really is a miracle, it is by definition contrary to the laws of nature. But the laws of nature are supported by a great mass of inductive evidence; exceptions to them are as unlikely as anything can be. The testimony of witnesses, by contrast, has often proved unreliable, for reasons of bias, suggestibility, and outright mendacity. Therefore, in Hume's words, "no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsity would be more miraculous than the fact which it endeavors to establish." Even if the witnesses are deemed highly reliable, our conviction that a miracle occurred can never be very strong, since it corresponds to the difference between two improbabilities: that of the miracle itself, and that of the miracle report being false.

Most alleged miracles fall before Hume's argument, but not Padre Pio's stigmata. Receiving the wounds of Christ may be a onetime event, but *having* them is a condition. Unlike most miracles, they hang around—in Padre Pio's case, for half a century. We do not have to rely on the affidavits of gullible monks and peasants; scientists could go look at them, and did.

In 1919, Padre Pio was examined by Professor A. Bignami, a pathologist from the University of Rome. Bignami decided that the lesions were not fraudulently induced; rather, he attributed them to a disease of the epidermis of neurotic origin, their symmetrical arrangement being accounted for by unconscious suggestion. Lest this explanation be dismissed as the product of a hidebound scientific mind, it should be remarked that physicians have since documented several dozen cases of lesions spontaneously appearing on patients' skin with no physical explanation. In one case, a thirty-five-year-old man under close hospital observation developed bleeding wounds on his arms corresponding to rope marks he had received nine years earlier while being forcibly restrained. There is as yet no medical model to explain this syndrome, which has been given the name "psychogenic purpura."

Were Padre Pio's stigmata just another case of psychogenic purpura? If so, they might still be held miraculous, provided one is willing, like some contemporary theologians, to water down the notion of miracle: to define it not as a breach of natural law but as a striking event that evokes a vivid awareness of God in those already disposed to believe. I doubt Hume would have had a problem with that.

JIM HOLT

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

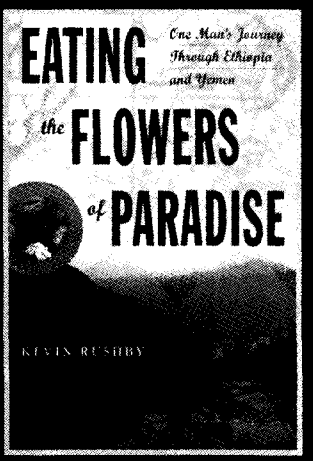
NEW BOOKS
ST. MARTIN'S PRESS

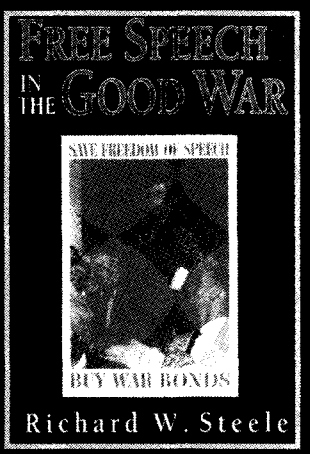
CHRISTOPHER SMART AND THE ENLIGHTENMENT
Edited by Clement Hawes
An impressive group of critics and literary scholars reappraises Smart's legacy and his impact on twentieth-century poetry, highlighting the markedly transitional quality of the eighteenth-century moment as regards the Enlightenment project.
1999 / 320 pp. 0-312-21369-7 $55.00 cl.

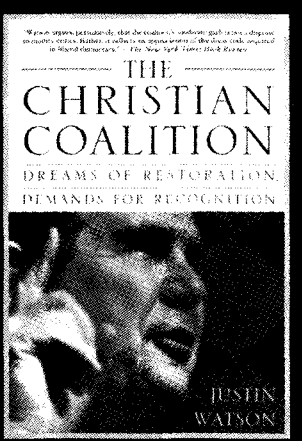
PETER GREENAWAY
Artworks 63-98
Paul Melia and Alan Woods
Collects over one hundred pictures, ninety-six in full color, and presents them alongside two essays, an original interview conducted with Greenaway in April of 1998 and a full reference section.
1999 / 160 pp. 0-7190-5624-1 $24.95 pb.
Manchester University Press

Now in paperback!
THE CHRISTIAN COALITION
Dreams of Restoration, Demands for Recognition
Justin Watson
"Argues, persuasively, that the coalition's moderate garb is not a disguise to mollify critics."—*New York Times Book Review*
1999 / 320 pp. 0-312-21782-X $17.95 pb.

Now in paperback!
THE ROOTS OF AFRICAN-AMERICAN IDENTITY
Memory and History in Antebellum Free Communities
Elizabeth Rauh Bethel
"A very insightful study of the black experience in America."
—*The Washington Times*
1999 / 256 pp. 0-312-21836-2 $18.95 pb.







Scholarly & Reference Division
175 Fifth Avenue
New York, NY 10010
1-800-221-7945

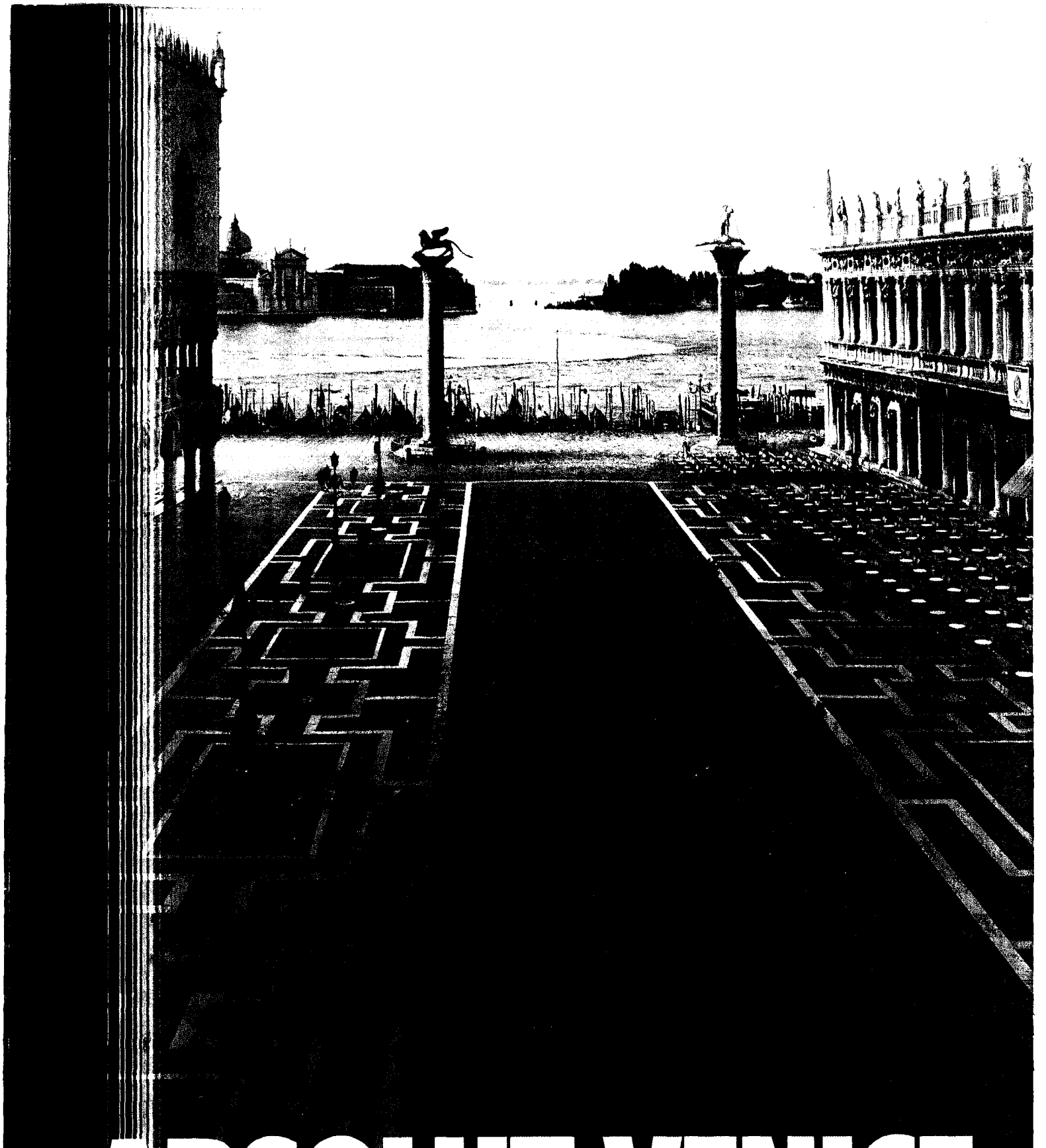
EATING THE FLOWERS OF PARADISE
One Man's Journey Through Ethiopia and Yemen
Kevin Rushby
"Rushby's pilgrimage is adventure travel at its best: passionate yet even-handed, a nonjudgmental, knowing glimpse of a venerable culture."—*Publishers Weekly*
1999 / 336 pp. 0-312-21794-3 $24.95 cl.

MARX AND NATURE
A Red and Green Perspective
Paul Burkett
Shows that Marx's treatment of natural conditions possesses an inner logic, coherence and analytical power which stems from his consistent treatment of human production in terms of the mutual constitution of its social form and material content.
1999 / 322 pp. 0-312-21940-7 $45.00 cl.

FREE SPEECH IN THE GOOD WAR
Richard W. Steele
Tells how FDR's three attorneys general and their staffs struggled to adjust and apply the ideals of Justice Oliver Wendell Holmes, Jr., that all Americans have a right to be heard in the face of demands from the president and the public for ideological conformity and total security.
1999 / 320 pp. 0-312-17336-9 $45.00 cl.

MAKING OUR HIGH SCHOOLS BETTER
How Parents and Teachers Can Work Together
Anne Wescott Dodd and Jean L. Konzal
Uses in-depth interviews with teachers and parents to give faces and voices to both sides of the conflicts which often arise between them due to their differing perspectives.
1999 / 304 pp. 0-312-21335-2 $26.95 cl.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



ABSOLUT VENICE.

ABSOLUT VODKA PRODUCT OF SWEDEN. 40 AND 50% ALC/VOL. 80 AND 100 PROOF. 100% GRAIN NEUTRAL SPIRITS. ABSOLUT COUNTRY OF SWEDEN VODKA & LOGO, ABSOLUT, ABSOLUT BOTTLE DESIGN, AND ABSOLUT CALLIGRAPHY ARE TRADEMARKS OWNED BY V&S VIN & SPRIT AB. ©1995 V&S VIN & SPRIT AB. IMPORTED BY THE HOUSE OF SEAGRAM, NEW YORK, NY. PHOTOGRAPHER: VINCENT DIXON.

THOSE WHO APPRECIATE QUALITY ENJOY IT RESPONSIBLY.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED